

ANTHOLOGIA HISTORICA

Containing fourteen

CENTURIES

OF

Memorable Passages

AND

Remarkable Occurrents,

Collected out of the English, Spanish, Imperial, and Jewish Histories, and several other Authors and Writers.

Published by John Chetwind Master of Arts, and
Prebend of Bristol.

Omne tulit punctum qui miscuit utile dulci.

L O N D O N,

Printed by J. R. for P. C. 1674.

CENTURIES

Memorable Passages

AND

Remarkable Occurrences



Collected by the Rev. John Gough, Esq. in the year 1790, from the libraries of several of the most distinguished scholars of the age.

Published by John Johnson, Stationer, in Strand, London, 1791.

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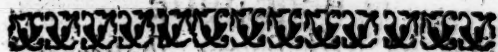
John de Serres, French Hist.
Preface p. 1.

HISTORY is the
Theater of Mans Life,
The Testimony of Truth,
The Recorder of Justice,
The Register of Honour,
The Trumpet of Fame,
The Controuler of Times,
The Rendezvous of di-
vers Events, The School
of good and evil, And the
Soveraign Judg of all men
and all exploits.

To

Robert's Justice, Robert's Life

THE HISTORY OF THE
THE RECORDS OF JUSTICE
THE REGISTER OF HONOUR
THE COMPANION OF FAMES
THE COMPANION OF TIMES
THE RECORDS OF DIS-
VERS EVENTS, THE SCHOOL
OF GOOD AND EVIL, AND THE
GOVERNING BODY OF ALL MEN
AND ALL EXPLOITS



To the Right Honourable the Lady Gerard Baroneſs of Gerard Bromeley. And to the Right Worſhipful Walter Chetwind of Ingeſtree, and William Chetwind of Ridgely in the County of Stafford Eſquires.

Right Honourable and Right Worſhipful,

I Have made bold to prefix your Names to theſe following Collections, that I might hereby teſtifie my grateful reſentment of your kindneſs and reſpects to your poor Kinsman, who being one of the meanest Branches of that Stock in which you flourish as the moſt prosperous top-Boughs, hath found
what

The Epistle

what he hath sought, shelter and influence, enjoying the Honour to be your Ladyships Chaplain, and by the friendly furtherance of your Worships to his Honorable Patrons, his Dignity and Benefice, for which he humbly returns his most thankful acknowledgments in this Paper Present. Being fully persuaded it will not be unacceptable both for it self, which containeth most useful and delightful passages of former and latter Ages, both Forreign and Domestique; as likewise for the sake of the Collector of them, who as he hath had the Lo

Dedicatory.

to be your poor Relation, so
bath the happinefs of your fa-
vourable respects, and shall make
it his study, that he may not
unbeseem the one, or undeserve
the other. And shall add no
more but his hearty Prayers for
your present and future felicity,
and that he is

Your Honours and Worships

Much Obliged Servant,

Bristol
Jan. 16.
167 $\frac{3}{4}$

John Chetwind.

Edictory

to be your good pleasure
to be the blessing of your
your health and shall make
in his hands & that he may
understand one & to understand
the other And shall and no
more but his heavy prayers for
your person and future felicity
and what he is

Your humble and worshipful

Much obliged servant

John Chetwind



To the

READER.

THou hast here presented to thy view in these following Centuries of *Historical Collections*, the memorable Occurrences of former and latter Ages, faithfully related out of Authentick Historians and other Writers : And what have layen scattered in many and voluminous Authors in several Languages brought together in the English Tongue, for the pleasure and benefit of all sorts. Wherein thy advantage is consulted both as to the expence of time and money. If thou hast read Histories thou wilt hereby have thy Memory refreshed. If thou art unacquainted with them thou wilt hereby be furnished. Art thou a Statesman ? here are Maximes, Principles, and Practices of Government. Art thou a Souldier ? here are Military Stratagems and Warlike Artifices. Art thou

To the Reader.

thou a Gentleman or Lady? here's abundant furniture for Discourse and Converse. Art thou a Preacher? here are instances and examples of Divine Justice against most sort of Transgressors. So that whatever thou art, thou wilt here meet with what will both pleasure and profit thee. And I am very confident, that upon tryal thou wilt never repent, either thy cost in buying, or thy pains in reading. And wilt find more real and useful Content in perusing of six Leaves of these Miscellanies, than in sixscore of the most delightful Romances. It's probable, that with no great pains I might as *Valerius Maximus* of old, and *Camerarius* of latter time, have reduced these Stories to their several *Classes*; But I have purposely left them without any Coherence, that the Variety of them might render them more delightful. I need not tell thee, that the Collecting of them hath been a work of time and pains, but I can assure thee, that the pleasure I took in them did abundantly countervail, and made both the Reading for them, and the Writing of them

an

To the Reader.

an incomparable delight, the most of them being such of which it may be truly said.

Decies repetita placebunt.

I have no more to trouble thee with, but my hearty wish is that others who have more time and leasure than my constant Ministerial Employment will allow me, may be provoked to do the like by other Histories, and thereby they will gratifie all such who are well-willers to Ingenuous Studies, and abundantly recompence the pains of him that pretends to them.

Octob. 27th.

1673.

John Cherwind.

ERRATA.

For *Argentina* read *Argentangina* pag. 10 line 21 for
Galasini r. *Gataker* p. 19 l. 18 for coin r. corn p. 22
 l. 12 for one hand r. our hands p. 41 l. 10 for *Caffler* r. *Ca-*
bines p. 41 l. 12 for *Rutelo* r. *Rutilo* p. 47 l. 13 for *Prefbyters*
 r. *Prefbytery* p. 57 l. 27 for *Viner* r. *Veiry* p. 59 l. 15 for
 him to r. him not to p. 75 l. 11 for *Anachon* r. *Anacron*
 p. 76 l. 9 for *Manent* r. *Manans* p. 69 l. 21 for *Magadaf-*
chur r. *Madagascarp* p. 86 l. 8 for *Galaleo* r. *Galatea* p. 89
 l. 27 for that *Senase* r. the *Senate* p. 106 l. 6 for *Armenta-*
nus r. *Armentarius* p. 110 l. 4 for *humour* r. *humus* p. 113 l.
 5 for *Husfick* r. *Husfice* p. 126 l. 26 for *Isavon* r. *Isadora*
 p. 134 l. 17 for *Gyone* r. *Gyrone* p. 135 l. 7 for when r.
 where p. 138 l. 15 for disgracing r. disobeying p. 148 l. 3
 for *Care* r. *Cans* p. 152 l. 15 for design r. desire p. 153 l. 3 for
Oxford r. *Orford* p. 163 l. 2 and 6 for *Kingsston* r. *Kinaston*
 p. 165 l. 1 for never r. near p. 167 l. 19 for *Srally-head* r.
Srathy-head p. 172 l. 19 for saying r. shewing us p. 174 l.
 12 for *Bodao* r. *Bodua* p. 175 l. 15 p. 176 dele l. ult. for
Offa r. *Offa* p. 191 l. 29 and 31 for *Huns* r. *Nuns* p. 195 l. 30
 for *Antaff* r. *Antaff* p. 199 l. 15 and 22 for *Pope Alexan-*
der the 20 r. 2 p. 206 l. 21 for *Vayeur* r. *Vayeux* p. 210 l.
 12 for *peccast* r. *peccant* p. 214 l. 10 for *Chicfes* r. *Choyes* p.
 215 l. 29 for keeping r. kissing p. 219 l. 9 for renounce r.
 renounce p. 221 l. 5 for *Pecard* r. *Picard* p. 236 l. 9 for
Faw'our r. *Faw'tour* p. 272 l. 24 for *Tamphilicum* r. *Pam-*
philice p. 278 l. 1, for *Stay* r. *Stare* p. 294 l. 7.

I M M A N U E L.

Historical Collections.

Century I.



Naxagoras finding *Perides* ready to make use of his Learning in Philosophy, thus spoke to him, because he was slow to contribute towards his maintenance: Sir, if you desire to see by my Light, you must minister Oyl to my Lamp.

Josiabs Death immediately went before the Captivity of *Babylon*: *St. Austins* Death before the destruction of *Hippo*, the City he was Bishop of: *Elisba* was the Chariot of *Israel*.

Jacob on his Stone, and *Jonab* in the Whales Belly, took more rest than *Ahab* on his Bed, and *Nebuchadnezzar* on his Throne.

The Devil appeared to a dying man, and shewed him a parchment very long, written on every side with the sins both of words, thoughts and deeds of the sick man, and said unto him: Behold thy virtues! see what thy examination shall be. To whom he answered, True Satan, but thou hast not set all. Thou shouldst have added, The Blood of *Jesus Christ* cleanseeth from all sin: and he that believeth and is baptized, shall be saved.

The Romans where they Conquered any Country, they carried away their Captivate gods,

B

though

though of strange Religion, and built Temples to them: They never differed with any but the Christian Religion; and the Reason is, that divers *Lyes* may dwell together. *Herod* and *Pilate* were made friends, but there is no accord between a *Lye* and the *Truth*.

6 *Cajus Caligula*, though none broke forth into more audacious contempt of the Divine Majesty, yet was most dastardly timorous, hiding himself under a Bed when he heard it Thunder.

7 It was the *custome*, that when the Emperour of *Constantinople* was Crowned, two *Masons* came in the sight of all the people, bringing in their Hand, Marble stones of several Colours, saying, Let the Emperour command what sort of Marble he will have his *Monument* made of.

8 *Peter Martyr* perswading the improvement of good examples, tells a story of a deformed man married unto an uncomely woman, who being desirous of handsome children, bought many beautiful pictures, and desired his Wife daily to look upon them, by means whereof their children were fair and lovely.

9 A Maintainer of the Pope, out of his detestation to the true Religion, doubted not to say and swear, That if he thought *Calvin* was in Heaven, he would never come thither to be there with him.

10 *Nanplius* on the *Cepharean* Rock made shew of

of a false fire to the *Grecian* Navy in their return from *Troy*. The *Papist* doth the like, making shew of Miracles amongst those rush Candles that they give us to seek the Church by, as the *Cynick* did his man in the Market place at Mid-day. But how poor a matter! since infidels work Miracles, witness the *Egyptian* *Soothsayers* and false Prophets: Yea, *Vives* himself a learned *Papist* speaking of their *Golden-Legend*, which is the History of their Miracles, saith, That he which made it had an *Iron Face* and a *Leaden Heart*. Christ indeed in the Churches infancy did Miracles: But what need Truckles when the Child can go? Herbs new set require a watering pot, which having once taken root need no such farther labour. And therefore as *Austin* in his 22d. Book of the City of God observes: He which seeks them now is *Prodigium magnum*, since the Glory of Miracles is not *Nota Ecclesia*, sed *Doctrina*, a note of the Church but Doctrine: Yet the *Protestant* Truth and Church, though they plead not *Miracula*, yet they want not *Mirabilia*, as

{ 1. *Luthers* Conquest in Life, and Peace in Death.

| 2. The *French* Protestants flourishing after the *Parisian* Massacre, In Anno 1572.

| 3. *Rochel* relieved by Fish never seen in that Coast before, 1573.

{ 4. *Geneva's* preservation in the midst of

powerful Enemies.

5. *Queen Elizabeths* long and peaceable Raig
and Death.

6. Deliverance from *Gunpowder Treason*.

But it's the word of *Truth* w ich the *Prote-*
stants rests on, and not *Mirac'es*, which are but
false signs.

II The *Romans* dedicated the first Day of the
new Year to a double-faced Idol called *Janus*.
The Idol is gone, but the Moral is still useful,
teaching us then to look both backward to what
is past, and forward to what is to come : Which
if we do, looking backward, considering Gods
mercies, we have reason to say, Thou crownest
the Year with thy *goodness*. If we look forward,
considering our own wickedness, we have need
to cry, *Lord spare us this year also*.

12 It was a gallant resolution of *Scipio*, who be-
ing procurator Purveyor for the City of *Rome*
in a time of *Dearth*, being to set Sail homeward
with Provision, it being very turbulent weather,
the *Pilot* loth to venture, would have perlwad-
ded him to stay, but he commanded him to set
Sail, and said, *Necesse est ut eam non ut usvam*.

The *Persians* had a Law, that if a man were
accused and found guilty, he should not straight-
way be condemned, but after a diligent enquiry
of his Life and Conversation: And if the number
of his praise-worthy deeds did countervail the
contrary, he was fully quit of the trespass.

Caligula having made a ridiculous expedition, 13
 entering the Sea with his Army in *Battailara*,
 commanded the Souldiers to gather *Cockleshells*,
 and fill their Helmets, and for this demanded tri-
 umph, as though he had conquered the *Ocean*.

Claudius the Emperour was full of courtesy 14
 to his Friends; so that when *lantius* triumph'd
 he accompanied him, and going to the Capitol
 gave him the preheminence.

Domitian the Emperur put to Death *Salu-* 15
stius Lucullus Governor of *Brittain*, for that he
 called some Launces or spears he had invented
 by his own name *Luculians*.

Lucius King of *Brittain* sending to Pope *Elen-* 16
therius for the *Roman* and *Imperial laws*, received
 this answer from him, That he had the old and
 new Testament, and out of them might com-
 pose his Laws to govern his people by.

Julian the *apostate* in despite to *Christ*, sent 17
Alipius to repair *Jerusalem*, but terrible flath-
 es of fire issuing out of the earth, when they
 laid the foundation, enforced them to leave the
 enterprize.

The *Turks* have four *Divan*, or *Judgment* 18
 dayes every week, viz. *Saturday*, *Sunday*, *Mun-*
day, *Tuesday*: The Officers meet all by break
 of day, dine in the *Judgment-House*, and give ac-
 count to the King, who many times comes pri-
 vily to a little Window which looks into the
Divan-House to observe secretly what is done.

The Grand *Signior* sending forth a *Bashaw* 19

or Governour of a Province, always sends with him a Companion, which hath always a free liberty to go in and out, and talk to him at his pleasure to spy his Actions, and to give the Grand Signior intelligence what is done.

- 20 Attendants of the Great Turk all except the Great *Aga* never speak, but standing, looking down with their hands cross to shew and do him reverence.

Gray. Seraglio.

- 21 Turks fear not to buy the Cloaths of those who dye of the Plague, and use them as though the Disease were not infectious, affirming that their end is written in their foreheads, and a vain thing therefore to think to prevent it.

- 22 The Great Turkish Sultanaes or Ladies like those *Blackamore* Maidens best, and give the greatest price for them, who are most ill-favoured, because they think that on the sight of their Deformities their own Beauties are better regarded.

- 23 Turkish Ladies that are kept for the King never see any men, save Blacks, except the King: And when they are sick the Physician feels their pulse, but never seeth them.

- 4 The Great Turk seldome speaks at his meals, but when to grace an *Aga* or chief Officer standing by him, he throweth a Loaf of Bread at him from his own Table, and this is held for a singular Grace and Favour.

- 25 There is no paper used by the Turks at their

Pri.

Privies, because *God* and *Mahomet's* names are written in it.

The Great *Turk* is Heir to all great ones, 26
who are but sponges to suck up from others,
what he squeezeth into his own Coffers.

There's no Office among the *Turks* during 27
Life, but only the Kings pleasure; and it's sel-
dome seen that any *Vizier* or Chief Officer dyes
in his Bed. Whence they have this Proverb,
That he that is greatest in Office is but a statue
of Glass.

The *Turkish Bashaw*, though they become 28
Sons in Law, or otherwise are by Marriage
related to the Great *Turk*, yet they have no
freedom by it, but still remain slaves as others,
and thereby their servitude is rather increased
than lessened; and the Children which such be-
get on Sultanaes, never come to preferment as
such who are born of their slaves.

Among the *Turks* every man may not bear 29
witness that will, but only such who are free,
that can say their prayers, that have some
knowledge in the Law, known to be men of
civil life and conversation; and above all, that
drink no wine.

The *Turks* pray five times every day, and six 30
times their Sabbath, viz. *Friday*, and always
wash before they enter into their *Moschs* or
Churches.

Amasis King of *Egypt*, when he perceived 31
that he was less esteemed by his Subjects, be-
cause

cause he had been formerly a subject himself, commanded a Vessel to wash his feet in to be made of pure Gold, and afterward to be new molten and cast into the form of an Egyptian Deity: which done, it immediately was with great devotion worshiped by them; whom the King asking why they so worshiped what was but now a dishonourable Vessel? They answered him, Because now it had a Divine shape. He presently infers, That though formerly he had been an inferior Subject as they were, yet now being advanced to the Royal Dignity, suitable honour and respect was due to him.

Boschier. Academ. p. 19.

32. *Amasis* King of *Egypt* renounced the Friendship of *Polycrates*, fearing lest his great prosperity would have an answerable destruction, as accordingly it had. He that never had any cross in his life, dyed on a cross. And *St. Ambrose* refused to stay in his house, that boasted he never knew adversity.

Idem ibidem. 33.

33. *Cleopas* King of *Egypt*, to furnish himself to build a *Pyramid*, prostituted his own beautiful daughter.

Boschier.

34. *Timotheus* the *Milesian* Musician asked a double salary from those who had before another Master.

Idem.

35. *Hamilcar* made his Son *Hannibal*, being then but

but, Nine Years old, to swear before the *Altar* to revenge him upon the *Romans*, as soon as he was able and fit to wage Warr.

Bosch. p. 140.

Amadeus Duke of *Savoy*, being desired by some Ambassadors whom he had nobly entertained to shew them his hunting Dogs, shewed them a Room full of poor of all sorts, whom he relieved with his Alms, and told them, These were they by whom he hunted, and hoped to obtain eternal glory. 36

Idem p. 194.

Trajan the Emperour heard and adjudged a Widows Cause against His own Son, which *Pliny* takes notice of as his principal praise. 37

Id m.

Boschier In his penitential Sermons relates of a Friar that alwayes dined on a Net till he had obtained the Popedom: and of another which in his mean estate lived only by bread and water, saying, That *Aqua & Panis vita Carnis*, but afterwards advanced changed his Diet, and then said, *Aqua Panis vita Canis*. And a third there was, that being low, preached exceeding sharply against the Pride and Vices and Sins of men in power, but afterward advanced, changed his note, and answered one that admir'd at it, by profaning of that Scripture, *When I was a Child, I spake as a Child*. 38

Bonaventure sitting at Table with, and looking exceedingly earnestly on a beautiful woman, and

and being asked by her Husband why he so looked, answered, That he admired at the excellency of the *Creator* by contemplating the beauty of his Creature; and if Mortals were so amiable, how lovely should we be at the resurrection! On which *Boschier* makes this animadversion, That it was an Example rather to be admired, than imitated, suitable to the golden age, and not our present iron age of the World.

p. 46.

39

Boschier sharply taxing the sinister practices of Advocates, gives an account of many instances, as of *Demas* the Orator whom *Plutarch* mentions, that took Ten talents, that he might be silent; and of *Demosthenes*, that when the *Milesians* sent to *Athens* to crave aid, at first meeting vehemently opposed it, but being bought over, the next meeting counterfeited himself ill with the Squinzy, in Latine called *Angina*, but one that perceived the fraud, answered, it was not *Angina* but *Argentina*; not his own Disease but their Money had stopt his mouth: As likewise of a famous Lawyer at *Millain*, whose Tricks the *Duke* understanding, in a disguise advised with him, how he might pay less than a thousand Ducats, which he pretended he owed by bond to another. The Lawyer answered, he would warrant to delay it for Ten Years, upon which the *Duke* condemned him to the Gallows which he well deserved.

Scen. 4. p. 268.

St.

St. *Jerom* reports that *Plato* after he had to admiration profest in *Athens*, and was the chiefest Master, yet travelled to *Egypt* and *Italy*, to seek *Archilaus* of *Tarentum* to be his Scholar. 40

Idem. 379.

Charles the 7th. King of *France* made a Decree, that he that spent more Oyl than Wine, that is, studied more than drunk, should be promoted to Benefices. 41

It was a prudent Course of the Emperour *Augustus*, who commanded all his Governours in the *East*, that if they received not his Letters within tenty dayes of the date, they should esteem them of no value. Because between the writing and so late receiving, that might fall out, that might require contrary directions. 42

Bosch. p. 41.

Philip of *Macedon* being willing to delay a Widdows Trial, was told by her, If thou wilt not nor canst not, give thy place to another that can and will, 43

Eloquence hath a powerful force to perswade men to that they are most against. By it *Pisistratus* obtained the *Athenian* Monarchy, and bewitched the People to a parting from their beloved Freedom. Our Saviour mollified the Servants that were sent to take him. And *Cyrus* was so powerfully persuasive, that the *Romans* commanded their Ambassadors not to speak with him but by an Interpreter, having had ex- 44
pe-

perience that those vvhom they had formerly sent returned his Advocates.

45 *Demetrius* having received a great many Petitions into his Lap threw them all into the River, which so enraged his people, that they revolted from him to *Pyrrhus*, and so he lost his Kingdom.

46 *Alexander* being about to condemn a Pirate asked him, Why dost thou trouble the Seas? He answered, And why dost thou the whole World? I vvith one Ship seek my adventures, and therefore am called a Pirate; thou vvith a great Army warrest against Nations, and therefore art called an Emperour. So that there is no difference between us but in the name. The consideration of vvhich so prevailed vvith *Alexander*, that he dismissed the Pirate vvithout inflicting any punishment upon him.

Bosch 19. *Serm.* p. 421.

47 A French Noble man delighting in contention had forty Law-suits depending at one time: the King understanding of it reproved him for it, and commanded him to desist from them. His reply was, that he would lay down all save six, which he would continue for his recreation.

Bosch. Serm. 21. p. 488.

48 A Woman having lived in Adultery Eleven years vvithout confessing, it fortun'd that two *Friars* came that wa, vvhereof the one was the *Popes* Confessor, to vvhom she confessing herself, the other standing by saw twenty
Toads

Toads come out of her Mouth, and go out of the Church. But she still concealing her Adultery, the *Friar* supposing she had made a full Confession, absolved her. But she having dealt deceitfully, he again saw all those Toads reenter, and besides them a new one greater and bigger than the former; by which last they conceived was meant the abuse of the Sacrament added to her other sins; upon which the *Friars* returning to convert her, found her strangled and dead. She three dayes after appears to them and acknowledgeth that she was now tormented for her not confessing.

Idem 53.

Boschier relates of a man that when he went to confess himself would alwayes beat his Wife, and being asked the reason of it, answered, That being to confess, he found himself very forgetful, so that he could not remember the one half of what he had done: but saith he, when I have beaten my Wife, she puts me in mind not only what I have done that year, but in all my life.

Bosch. 23. *Serm.* p. 539.

Pericles an *Athenian* Governour as oft as he put on his *Robes* would admonish himself to remember, that he governed *Free-men*, *Greeks* and *Athenians*.

Bosch. *Acad.* p. 55.

One desirous to have bought Nobility of *Maximian* the Emperour; He answered him,

I can make thee richer, but none can make thee Noble but thy own *Vertue*.

Idem. p. 56.

- 52 St. *Paul* names *Christ* by some of his Titles five hundred times, and *Ignatius* is reported to have the name *Jesus* written in his Heart, vvhhen he was dead, in golden Letters.

Idem.

- 53 *Euphrosinus* is reported to convert a *Harlot* by this means: pretending love he desired to be brought into the most private room she had, which she brought him into, but still he found fault and complained to her that he vvvas afraid some Eye vvould see him; to vvvhich she answered, None can see thee here but only God. To vvvhich he replied, And dost thou think that God sees thee, and yet vvilt play the *Harlot*? which he so enforced, that it prevailed upon her to a change.

Idem Com. Tertia p. 39.

- 54 The Discourse of a *Philosopher* concerning the contempt of life, made the *Milesian Virgins* hang themselves, and prevailed vvith so many, that nothing could restrain them, till they vvvere threatened to be left hanging naked in the sight of all. And *Cleombrotus* reading *Plato* concerning immortality, threw himself headlong down a precipice, that he might enjoy it.

Idem p. 120.

- 55 A French Noble man, vvhen he vvvas a Youth promised his Schoolmaster, that if he came to be

be *Bishop*, he would prefer him. He afterward advanced, forgot his poor Schoolmaster, who to mind him of it meets him in *Paris* streets at Noon with lighted Torches, and being askt why he did so, he answered, Because he seemed to him to see nothing, but to have lost the Eyes of compassion. *Idem* p.163.

Phryne a *Bæotian* Harlot, being promised by *Praxiteles* her *Paramour* and a most excellent Carver, free leave to choole the most exquisite Statue was in his Shop, not knowing without his instruction which was best, suborned one to come and acquaint him that his House was on fire, and so his statues all in danger, which he hearing and hastning home, again and again enquired whether the Statue of *Cupid* were safe, whereby *Phryne* discovered that that was best, and so made choice of it. *Bosch.* p.184.

56

After the great overthrow the *Romans* had at *Cannas*, where were fifty thousand slain, when *Terentius Varro* brought back the Remnant of the Army, the Senate met him and congratulated him only for this, that he did not despair of the Roman Common-wealth.

57

When *Thrasippus* had not reviled only but spit in his face, and that at a great Feast at his own House of *Pisistratus* the *Athenian* Tyrant. He went to *Thrasippus* the next morning, and intreated him not to kill himself, but forgave and still used him as a friend.

58

Idem. 16.

Codrus an *Athenian*, the *Philani* *Carthagini-*

59

an

an Brethren, *Curtius* a Roman, *Butas* and *Sparticus* Lacedemonians, all these freely gave up their lives for the good of their Country.

- 60 *Julius Caesar* wept at the sight of *Pompeys* Head, never destroyed any that were not in Arms against him, restored his vanquished Enemies to their dignity and honour. *Theodosius* counted it a benefit to him when any that offended him asked him forgiveness, and was then readiest to forgive when he had bin most highly injured. *Charles* the fifth Emperour banisht a Noble Counsellor for advising him to burn the City *Gaunt* that had rebelled against him.

*Quo quisque est major magis est placabilis ira,
Et faciles motus mens generosa capit.*

—*fatis est prostrasse leoni.* *Bosch. p. 290*

- 61 The mistaking of a point, the misplacing of a Comma many times alters the whole sense of a Sentence, as that *Abbot* when he should have read

Porta patens esto, nulli claudaris honesto.
read it thus:

Porta patens esto nulli, claudaris honesto.

And that famous in our English History.

Edvardum occidere nolite timere bonum est.

Which having the point placed after *Nolite* forbad, after *Timere* prescribed the Kings Murder.

A Countryman seeing the Arch-Bishop of *Colten* riding in a Military Equipage, garded with Troops of Souldiers, and smiling at it, was askt the reason : He answered, That he could not but smile at the simplicity of *St. Peter*, who living so mean and poor himself should have such Lordly and Military successors. To whom the Arch-Bishop replied, that as a Prince he was so attended, but in the Church he behaved himself as an Arch-Bishop. To whom the Countryman returns, I desire your Lordship would resolve me, When my Lord the Duke shall be in Hell for his pride, what will become of my Lord the Arch-Bishop?

Bosch. Ibid p. 287.

God many times brings his by evil, unto good. 63
As *Israel* through the wilderness into *Canaan*. *Job* through extremity of misery to a heightened happiness. *Joseph* by the malice of his Brethren and treachery of his Mistriss to Dignity and Honour. *Jason* sick of an Impostume, and given over by his Physicians, in warr against his Enemies received a wound that cured him. *Haman's* persecution was *Mordecai's* advancement; *Themistocles* banishment by his Countrymen made way for *Xerxes* favour and preferment by him.

Idem p. 327.

Pambo came to a learned man and desired him 64
to teach him some Psalm; he began to read unto him the Thirty-ninth, and when he had past

the first verse, *I said I will look to my wayes that I offend not with my Tongue*, Pambo shut the Book and took his leave; saying, He would go learn that point. When he had absented himself certain Months, he was demanded by his Teacher, when he would go forward; he answered, he had not yet learned his old Lesson.

Bishop Lakes Serm. 51. p. 93.

- 65 *Huartus* in his Trial of Wits, reporteth of a Nobleman's Page in *Spain* that being distracted of his Wits, imagined himself to be a King: In which conceit he so pleased himself, that when he was cured, he was displeased with the Physician that restored him to his right mind.

Idem ibidem p. 97.

- 66 *Carneades* a great Orator having one day prevailed in Court by his great *Eloquence*, would come the next day and as strongly maintain the contrary cause.

Butterfield against Burton p. 120.

- 67 *Dionysius* having composed a Tragedy sent it to *Philoxenus* the Poet for his approbation; who sent it back scored and cancelled quite through, as being all naught. And when a bragging Painter shewed a Picture to *Apelles*, which he said was made in a days time, *Apelles* answered him, I thought no less.

- 68 *Procopius* tells us that near the Pole where the Inhabitants have Night for divers Months, they at the end of such a Night, when the Sun useth to render it self to their view, get up
to

to the top of the highest Mountains, desiring to have the view of that desired Creature; which they no sooner see, but they adorn themselves in their best attire, and with mutual joy and embraces, congratulate its appearing, saying, Behold the *Sun* the *Sun* appeareth, and so they meet and feast one another.

Antigonus, when *Thrasillus* the Cynick Philosopher asked him a penny, told him it was no Kingly gift; when he askt him a *Talent*, he answered, that was no request for a Cynick: Thus neatly shifted himself and withheld his *Charity*. But *Alexander* dealt otherwise; who when he had assigned to his friend *Perillus* Fifty Talents to place his Daughters, and *Perillus* had told him Ten would suffice. He replied; True for thee to take, but not for me to give.

Galatins good Wife p. 14.

Dr. *Boys* in his *Posills* relates a story of a Merchant that would never go to *Mass* but when he heard the *Saints* Bell, would say to his Wife, Pray thou for thee and me: And that this Merchant dreamed that he and his wife were dead, and that when he knockt at Heaven gate for entrance; St. *Peter* suffered his wife to enter but thrust him out, saying, Thy wife shall enter for her self and for thee.

Idem p 52.

St. *Austin* reports of himself that in the heat of his youth, he prayed for Continency, but was not willing to be heard too soon: For said

he, I did rather desire to have my Lust satisfi-
ed, than extinguisht.

- 72 *Coninus* relates concerning the Battel of
Mont Le Chery, that many lost their Offices
for flying away, that were bestowen on others
that fled Ten Leagues farther.

Idem.

- 73 *Pilate* by wearing Christs Coat without a
Seam, is reported to appease the wrath of an-
gry *Cesar*.

Boys Fest. p. 71.

- 74 *Pliny* relates of two Goats meeting on a
narrow Bridge, who did not *Vim sed viam*
facere, not make away, but make way one for
the other; as *Mutianus* an eye-witness tells
the story, the one lying down on his Belly
suffered the other to pass over his Back, and
so both escaped the danger of drowning. And
in the time of the *Gothish* Warrs a *Roman* Soul-
dier and a *Barbarian* fell into the same Pit,
whose necessity made them Friends, and to con-
sult the relieving one the other.

- 75 It's reported of *Stilpho Megareus* a great *Phi-*
losopher in his Age, that he was exceedingly
given by nature to Wine and Women, but he
so tamed his unbridled affections by good Dis-
cipline, that no man could ever justly charge
him with either.

Idem p. 10.

- 76 *Themistocles* intending to sell a Farme, caused
the

the Crier to proclaim that it had a good Neighbour.

Boys 3d. part Fest. p. 14.

A Reverend and Religious Arch-Bishop of *Mentz*, having been a long time depraved, and at last deprived of his *Dignities* and *Offices* by two corrupt *Cardinals* his Judges, and a false-hearted *Advocate* his familiar friend, out of the bitterness of his spirit made this appeal from them unto the Lord of Heaven. God knoweth (unto whom all things are naked) that I am unjustly condemned: Yet I will not appeal here from your Sentence, for that I know ye shall sooner be believed though speaking *false* than I shall in speaking *truth*, and therefore I receive this *heavy censure* for the *Rebellions* of my *youth* and my other offences. Nevertheless I appeal from your judgment to the Judge eternal and only wise, which is Christ *Jesus*, before whom I summon you. The *Cardinals* fell into a *laughing* and said, that if he would go before, they would follow. It happened that the poor *Bishop* having withdrawn himself into a *Monastery* dyed within a year and a half after. And the *Cardinals* hearing thereof in a scoffing manner said one to another, that they must go seek the *Arch-Bishop*. Now within a few dayes after, one of them was most *bloodily slain*, and the other grinding his *Teeth* eat up his hands and died: And lastly the *Judas* that betrayed him, the false *Advocate* placed in his room was

so mortally hated of all men for his *Sedition* and *Cruelty*, that being assaulted in a *Monastery* he was there *butchered*, and his Carcass cast into the Town Ditch, where lying three dayes, all sorts of people both men and women used all manner of *despight* upon it.

Boys Festival part 3. p. 112.

- 78 *Albertus* Duke of Saxony was wont to say, that he had three wonders in one city, namely, Three Monasteries; for the *Friars* of the first had *Children* and yet no *Wives*. The *Friars* of the second had a great deal of *coin*, and yet no *Land*. The *Friars* of the third abounded with *Money*, and yet had no *Rents*.

Idem p. 141.

- 79 When *Alexander* saw the dead Corps of *Darius*, and *Julius Caesar* the Head of *Pompey*, and *Marcus Marcellus Syracuse* burn, and *Scipio Numantia* spoiled, and *Titus Hierusalem* made even with the Ground; they could not abstain from weeping though they had been mortal Enemies.

Boys on the last Psalm p. 19.

- 80 Dr. *Boys* Preaching on the Fifth of November at *Pauls Cross* desired his *Auditory* to joyn with him in this *prayer*. Our *Pope* which art at *Rome*, cursed be thy Name, perish may thy Kingdom, hindred may thy Will be as it is in *Heaven* so in *Earth*. Give us this day our Cup in the Lords Supper, and remit our monies which we have given for thy Indulgence

as we send them back unto thee ; and lead us not into Heresie, but free us from Misery. For there is the infernal pitch and sulphur for ever and ever. *Amen.*

Idem ibid. p. 21.

Pericles a Heathen, rejoyced on his Death-Bed, that no Citizen of *Athens* had ever worn a mourning Gown through his Occasion. 81

It is reported of *Arch-Bishop Cranmer* that 82 his Heart after his Flesh and Bones were consumed in the merciless Flames, was found unscorched and whole.

Holy *Bradford* said of the Popish Prelates 83 magnifying the Church but contemning *Christ*, that they could not mean *honestly*, that make so much of the *Wife*, and so little of the *Husband*.

Boys ibid. p. 16.

A Captain sent from *Cesar* unto the *Senators* 84 of *Rome*, for the prolonging of his Government abroad, understanding as he stood at the Council Chamber-Door, that they would not condescend unto his *desire* ; clapping his hand on the pummel of his *Sword*, well laid he, seeing you will not grant it to him, this shall give it to him. So when the Citizens of *Messana* despising *Pompeys* Jurisdiction, alledged ancient orders and priviledges of the *Romans* in old time granted unto their Town, *Pompey* answers them in his Choller, What do ye prattle

tle to us of the Law, that have our *Swords* by our sides? A *Turkish* Argument, who account the left hand most Honorable, because the *Sword* hangs on that side, by this the *Nimrods* of the World decide differences.

Idem p. 55.

- 85 One *Castellanus*, who having been a *Protestant*, and turning to the *Popish* Religion, was stricken with a Disease unknown to the *Physicians*; the one half of his Body burning as *hot* as *Fire*, and the other being so *cold* as *Ice*, and so miserably lamenting ended his life.

Boys Postills prop. *Psalm.* p. 56.

- 86 When *Toxaris* saw his Country-man *Anacharsis* in *Athens*, he said unto him, I will at once shew thee all the wonders of *Greece*, and shewed him *Solon*, in seeing whom thou seest all, even *Athens* it self, and the glory of the *Greeks*.

Idem p. 104.

- 87 Like will have like. *Gideon* slew forty Elders of *Succoth*, and had his own forty Sons all but one murdered by *Abimelech*. The *Egyptians* slew the *Israelites* Male Children, and lost their first born. *Haman* was hanged on the same Gallows he set up for *Mordecai*. *Bajazet* the first was carried about by *Tamberlain* in an Iron Cage, as he intended to have done by him. *Maxentius* was overthrown on the same Bridge which he built to have intrapped *Constantine*. Pope *Alexander* the sixth was poysoned, in the same
Wine

Wine he provided to have poysoned another.

idem p. 177.

It is reported of the zealous and learned 88
Martyr John Mollens, that he never spake of
the name *Jesus*, but instantly Tears dropped
from his Eyes.

The Popish Clergy deal with the Laity as 89
the *Philistins* did with *Samson*, pull out his
Eyes, and then being blindfold make pastime
at him; as it is reported of Cardinal *Cajetan*,
who coming into *Paris* and seeing the blind peo-
ple desirous of his blessing, he turned to them
and said: Because this people are willing to be
deceived let them be deceived, and so gave
them his blessing in the name of the Devil.

Boys *ibid.* p. 127.

Daily experience witnesseth the Worlds *Vicis-* 90
situde: some from mean extraction raised to
highest powers, as *Darius* born of a servant.
Tangrolopa Tamberlain a Shepherds son. *Wil-*
ligis Archbishop of *Meniz* the Son of a *Wheel-*
wright. Sir *Francis Drake* a poor Vicars Son.
Joseph from the prison, and *David* from the
sheepfold advanced to the Crown. Others from
great Estate brought to Misery; as *Ham in*,
Nebuchadnezer, *Bajazet*, *Darius*, and *Belisa-*
nus once a victorious Captain, but before his
Death a most distressed and blind beggar.

Id. p. 132.

Luther in his Table talke, cites this Fable. 91
A Lion makes a great Feast, invites all the
beasts,

beasts, and amongst them the Swine. Now when all the dainties were brought in, the Swine askt if *Brewers grains* might be had: Even so when God in his Gospel offers all Spiritual excellencies, *Worldlings* like the Swine root after *Crowns* and *Ducats*: And what saith he, shall a Cow do with a Nutmeg?

Luth. Colloq. Mens. p. 7.

- 92' *Albertus Bishop* of *Mentz* reading by chance in the Bible, one of his Council coming in, asked him what his *Highbess* did with that book; the *Archbishop* answered, I know not what this Book is, but sure I am, all that is written therein is quite against us.

Idem p. II.

- 93 *Matthias de Vai*, an Hungarian Divine was complained upon by a *papistical Priest* to a *Frier*, that was brother to the Governour or *Vayvod* of *Buda*; both being summoned, and the one accusing the other, the *Frier* could not reconcile the controversie. At last the *Frier* told them he knew a way to discover the truth of this cause, and commanded that two barrels of Gunpowder should be set in the midst of the market place at *Buda*, and said to the parties, Sit upon the barrels and I will set fire to them, and he that remains alive his Doctrine is right. *Matthias de Vai* leaped upon one of the barrels, but the Priest shrunk away. The *Frier* pronounceth the faith of *Matthias* right; fineth the Priest and his Complices, Licenseth *Matthias*

Mathias to preach his Doctrine, and himself turns Protestant.

Luther Col. p. 24.

Luther relates a Story of one whom he knew at *Erford*, who having parted with his Estate to his Children, on condition they should maintain him; He coming unexpectedly to Dine with one of his Sons who had a Goose on the Table; his Son espying his Father, puts the Goose under the board. The Father Dines, goes his way, the Son stooping to take up the Goose, it was turned into an ugly Toad, which leaped unto his Face and stuck fast, and before night killed him.

94

Idem Col. p. 71.

Albertus Bishop of *Mentz* had a Physician that was a Protestant, but turned Papist, using these words: I will for a while set *Christ* behind the Door, untill I am grown rich, and then I will take him to me again. But the same Night he was found in his Bed with his Tongue torn out of his Mouth, and his Neck wrung in twaine.

95

Luth. Col. p. 79.

Luther reports that he being at *Rome*, a great Cardinal died, and left behind him great store of Money. Before his Death he made his Will, and laid it in a Chest vvhich his Money vvas. And after his Death the Chest vvas opened, and therein by the Money vvas found vvritten in Parchment these vvords:

96

Dum potui rapui, rapiatis quando potestis.

I scraped together while I could

That you should do so too I would. *Idem p. 82.*

- 97 A Nobleman of *Vienna* having made a great Feast, in the midst of his *Jollity* spake these words : If God would leave me my *Riches*, and suffer me to live but a thousand years to take my pleasure, I would willingly leave to God his *Heaven*. *Idem p. 81.*

- 93 I hear, saith *Luther*, that the *Prince Elector George* begins to be Covetous, which is a sign of his *Death* very shortly. When I saw *Dr. G.* begin to tell his *Puddings* hanging in the Chimny, I told him he would not live long, which fell out accordingly.

Luth. Col. p. 87.

- 99 *Luther* compares the *Emperor Charles* the Fifth in respect of Church-Livings to a pretty Dog he saw at *Lints* in *Austria*, that was taught to go with a Hand-basket to the *Butchers Shambles* for Meat. Now when other Dogs came about him, and would take the Meat out of the Basket, he would set the Basket down and fight lustily with them : but when he saw they would be too strong for him, then he himself would snatch out the first piece of flesh, lest he should lose all. *Idem p. 88.*

- 100 *Aristotle* being not able to understand the reason of the ebbing and flowing of some part of the Sea, cast himself into it, saying,

Quoniam ego non possum capere te, tu capies me.

Dr. Boys Festival Psalms. p. 7.

I M M A N U E L.

Historical Collections.

Century II.

A Country Farmer coming to *Erfart* would not sell his *Corne* at the rate of the Market, but said he would carry it home, and give it rather to the *Mice*; going home, he found an innumerable Company of *Rats* and *Mice* about his House, that had devoured up all his *Corn*, and the next day following, going to see his ground, newly sown, he found all his *Seed* eaten up, and no harm done to his *Neighbours*: *Luther* upon the relating of this Story, adds this strange expression: Three Country Farmers God be praised have lately hang'd themselves.

Luther Coll. Mens. p. 83.

A *Courtier* is a strange Creature, that loseth himself in following others, he liveth a great deal by the *Bread*, a good deal by the *Breath* of others: Many times his *cloathes*, *Hair*, *Complexion*, *Skin*, yea his *Soul* is not his own, living at the devotion of another

*Nemo suos (hac est aula natura potentis)
Sed Domini mores Casarianus habet.*

Courtiers (saith *Guivar*) rise late, come late to the Temple, Dine late, Sup late, go to Bed late, and repent last of all, if at all.

Boys Festival Psalms 1. part p. 158.

- 3 Who are bit with the *Tarantula* are cured with *musick*, which dissipates the poyson, and who are not perfectly cured when they hear *musick* will dance.

Boys Festival Psalm 2. part p. 13.

- 4 In the Territory of *Brera* a Village called *Hyborn* by reason of an Earth quake, in the Year 1583. was overwhelmed and covered with *earth*, so deep, that at this day it's a *Corn field*, which *Earth* came from a Mountain above a mile distant from the place.

Idem p. 9.

- 5 *Ensebius* reports, how an *Idiot*, an illiterate person disputing with a subtle *Philosopher*, an egregious Enemy to the *Faith*, brought him to acknowledg the power of God in his word, and to give place to *truth*. Many *Bishops* affected the Victory, but none could effect it until it pleased God by a *Babe* to perfect his prayer.

Idem p. 16.

- 6 *Romes Faith* was sometimes famous through the World, *Rom.* 1. 8. But new *Rome* is so far unlike Old *Rome*, that we may well exclaim as the Poet

Hec quantum hac Niobe Niobe distabat ab illa!

How

How is the faithful City become an *Harlot*!

Idem p. 45.

A people in *India* called *Pandora*, have white
Hoary heads in their *youth* like old men, and in
their elder *Age* black Hair like *young men*: And
Hermogenes is said to be in his *Childhood* an old
man, and in his old *Age* a *Child*. And *Natura-*
lists observe that the *She Wolfe* hath an early
defect in *procreation*, beginning with five, and
the fifth year having but one, and ever after *bar-*
ren. 7

Idem p. 62.

It's Fabulously reported, that the Ghost of
St *Jerome* appeared to St. *Austin* when he was
writing a Treatise concerning the fulness of joy
which is in Gods presence, saying, O *Austin*,
Austin, what do you mean, can you measure
the Waters, *Isaiah* 40. 12. Remember that Scri-
pture, *Eye hath not seen &c.* I pray continue
your good courses of life, be steadfast and abun-
dant alwayes in the work of the Lord, that you
may hereafter on Gods holy Hill enjoy that to the
full, which in this *Earthly Tabernacle* you can
know but in part. 8

p. 82.

The *Jews* that bought our Saviour for thir-
ty pence, were afterwards sold thirty for a
penny, and being now scattered over the
World are fain to buy the sight of *Jerusalem*,
their sometimes *Habitation*, from the *Turks*
the now possessors of it, who have so vile an
esteem 9

esteem of them, that if any of them will turn *Turk*, he must first turn *Christian*; so dreadful a thing it is to despise the proffers of *Grace*.

Boys Festival Psalm 2 part p. 110.

- 10 *Mattida* or *Maud* the *Empress* was Daughter of a King, viz. *Henry* the First; Mother of a King, viz. *Henry* the Second of *England*, and Wife of a King, viz. *Henry* the Fourth Emperor of *Germany*. On whom was made this Epitaph,

*Ortu magna, viro major, sed maxima prole;
Hic jacet Henrici Filia, Nupta, Parens.*

- 11 *Fabius* was call'd by *Plutarch* the shield of the *Romans*; so some Princes have been what all should be, the shield of the *Christians*. Such were *Theodosius*, *Arcadius*, *John Frederick* Duke of *Saxony*, and our excellent Prince's Queen *Elizabeth*, for whom if *Plutarch* were living, he would be much troubled to find a Parallel.

Idem ibidem p. 146.

- 12 The *Jesuits* may be fittier called *Jehusites*. *Jesus* was meek, *Jehu* furious, a man of blood: so they who have though their Eyes lifted to *Heaven*, yet their hand on *Earth*, and their hearts in *Hell*.

Idem p. 149.

One comforting a *widow*, that had lately lost her *Husband*, told her that he was and

an *unthrift* and *unkind*. She answered, though he were a bad *Husband*, yet he was an *Husband*. So the Commodities of Government are so great, that a bad *Husband* to a *Commonwealth* is better than none. Hence that true Observation; Better living where nothing is lawful, than where every thing.

Ibid. p. 14.

Lactantius reports of *Arcefilans* that having 14
thoroughly considered the contradictions and opposition of *Philosophers* one against another, in fine contemned them all, and instituted a new *Philosophy* of not *Philosophising*. So *Worldlings* and *Atheists* expending the differences of *Christians*, and matters of Religion, have resolved to be of no Religion.

Dr. Boys Dominical Eples. Winter part p. 8.

There is a sweet Harmony between the 15
Prophets and the *Apostles*. As *Numenius* said, *Plato* was *Moses* translated. *Ascham* saith, *Virgil* was *Homer*. So is the *New Testament* an exposition of the *Old*. The difference which *Zeno* puts between *Logick* and *Rhetorick*, that *Divines* put between the *Law* and *Gospel*. The *Law* being as the *Fist* shut, the *Gospel* like the hand open. The *Gospel* is the *Law* revealed. The *Law* the *Gospel* shadowed.

Idem ibid. p. 13.

Ptolomey wondered at the agreement of the 16
Seventy two *Interpreters*, who though kept a-
D part,

part, yet agree both in *sense* and *words*. How much more may we at the wonderful consent of the *Prophets*, and *Apostles*. and *Pen-men* of the *Scriptures*, writing in several *languages*, *times* and *places*?

Idem ibidem p. 13.

- 17 The *Evangelists* in citing the Old Testament, do not alwayes relate the precise *Text*, but many times keeping the *sense*, they alter the *words*. But on the contrary, *Hereticks* and *Atheists* use the *words* but altogether change the *sense*. They bring not their conceptions to the *Scriptures*, but the *Scriptures* to them, first make their *Sermon*, and then look their *Text*.

Idem ibid. p. 15.

- 18 Christ lived three and thirty years, went every year thrice to *Jerusalem*, in all ninety nine times, and yet notwithstanding *Jerusalem* was destroyed. O what a bragging would the *Pope* have made, if *Christ* had bin but once at *Rome*?

Luth. Col. p. 106.

- 19 *Luther* relates of himself, that being at prayer, contemplating how *Christ* hung on the Cross and suffered for his Sins, there appeared suddenly on the wall a bright shining *Vision*, and therein appeared also a glorious form of our *Saviour Christ*, with his five wounds stedfastly looking upon him, as if it had bin *Christ* himself corporally. Now at the first sight,

sight, he thought it had bin some good *Revelation*, yet presently recollected himself and apprehended it some jugling of the Devil. For *Christ* appeareth unto us in his *word*, and in a meaner and more humble form ; like as he was humbled on the *Cross* for us : Therefore said he, I spake to the *Vision* in this manner ; Away thou confounded *Devil*, I know no other *Christ*, than he that was Crucified, and who in his word is *pictured* and *preached* to me ; whereupon the *Image* vanished, which was the very *Devil* himself. And in like manner said *Luther* further ; A *Gentlewoman*, a *Virgin* not far from my House at *Wittenburg*, lay very sick, to whom also appeared a *Vision* after this sort following. She beheld as she thought a glorious form of our *Saviour*, which she was ready to have worshipped and fall down before ; but I being sent for presently repaired to her, and saw the *Vision* also, as in the form of *Christ*. I admonished her seriously, that she should not suffer herself to be deluded by the *Devil* ; whereupon she raised up her self, and spit upon the face of the *Image*, and instantly the *Image* was changed into a great ugly *Snake*, which slid to the *Gentlewoman's* Bed, and bit her by the *Ear*, so there stood drops of blood upon the *Ear* which trickled down, and thereupon the *Snake* vanished. This I beheld with mine

36 *Historical Collections.* Cent. II.
Eyes, said *Luther*, with divers others that stood
by.

Luthers Col. p. 144.

- 20 *Luther* relates that Dr. *carlstade* was promoted Doctor of Divinity, eight years before he read in the *Bible*; and that afterwards conferring the degree of Doctor on One at *Wis-tenburg* made this *Speech*. Here I stand and do promote this *Man*, and I know I do not rightly therein, and that thereby I commit a mortal Sin, but I do it for the gain of two *Gilders* which I get by him.

Idem p. 151.

- 21 When the Imperial Assembly was held at *Auspurg*; *william* Duke of *Bavaria* asked Dr. *Eccius*, whether the *Protestants* Doctrin might be confuted by *Scripture*. He answered, No, but by the *Fathers* it might.

Idem p. 152.

- 22 *John Prince Elector* of *Saxony* at the Diet at *Auspurg* would not intermit the hearing of *Gospel*, notwithstanding the *Emperors* command to the contrary, telling the *Emperor* that he could no less want Gods word, than his meat and drink.

Idem p. 219.

- 23 A Godly Matron at *Eislebin*, having in a great *Dearth* suffered much want, and spent all her provisions, went with her two Children to a mountain to drink, and going, prayed that God would preserve hers in a time of *Dearth*.

Upon

Upon the way a Man met her, questioned with her whether she thought to get something to eat also at that *Fountain*; she said Yea, why not, for all things are possible to God. He that fed the great multitude of the *Israelites* forty years with *Manna* in the *Wilderness*, can also preserve me and mine with drinking of *Water*. Now as she continued thus stedfast in her *mind*, the Man said unto her, (doubtless an Angel) Behold, seeing thou art in *belief* so confident, go *Home*, and thou shalt find three bushels of *Meal*, which she according to his word found when she came *Home*.

Idem p. 225.

Luther relates out of the lives of the *Fa-* 24
thers concerning an old *Hermist*, who had led a strict *Life*, and fell deadly sick: Another *Father* and a young *Brother* went to visit him, a *Murderer* ran after them and stood at the *Hermits* door, and hearing of the Holiness of the *Hermits Life* being thereat astonied, said, Ah! in such manner also should I have lived. The *Hermist* answered him and said, Yea, thou shouldest have done so and lived as I have, if thou intendest to be saved; and with these words gave up the *Ghost*. Now the young *Brother* seeing the soul of the *Hermist* carried by the Devil, he wept bitterly: These going away, the *Murderer* followed them sorrowing for his *Sins*, but going heedlessly, fell and broke his Neck and dyed. The young

Brother saw the *Angels* carry his *Soul*, at vvhich he joyfully laught. Now vvhhen the old *Father* saw the young Brother behaue himself so strangely, he asked the reason; the young man told him what he saw. Thus the first shall be last, and the last first.

Luthers Coll. p. 228.

- 25 Prince John the eldest Son of *George Elector of Saxony*, lying at the point of death, his Father comforted him vvith the Doctrine of justification by Faith, and that he should forget his own *works* and trust only on Gods *mercy* and *Christs merits*, and banish out of his thoughts the invocation of Saints. Novv the Son being thereyvithal refresh't, asked his *Father*, vvhy he did not cause the same *Doctrin* to be preached openly through all his Countreyes. His *Father* answered, Loving child vve must say this only to those that are *dying* and not to the *sound and healthful*.

Idem p. 229.

- 26 There is in *Austria* a *Monastery*, which in former times was very *rich*, and so continued as long as it willingly gave to the *poor*: But when it forbore to give, it became poor. It fell out that not long since a *Poor man* came thither and desired an *Almes*, which was denied him; and he demanding a reason, why they refused to give to one that asked in Gods name, the Porter answered him, we are become *poor*; whereupon the *poor man* laid, the cause of your

poverty is this, you have had in this *Monastery* two *Brethren*, the one you have thrust out, and the other is gone secretly away of himself. For after the one *Brother* (*Date*, give you,) was put out and cashiered, the other *Brother* (*Dabitur*, it shall be given,) left it himself.

Luther Coll. p. 231.

A *Bavarian* with great devotion prayed unto 27
St. *Leonard* an *Idol* set up in the Church: behind which *Idol* stood one and answered him and said, Fye on thee, *Bavarian*; and in that sort he was oftentimes repulsed, and could not be heard. At last the *Bavarian* displeased, went away and said, Fye upon thee *Leonard*.

I knew saith *Luther* a *Friar* sitting upon the 28
Privy, reading the Canonical Hours. The Devil appeared unto him and said, A *Monke* upon the Stool should not read his devotions; whereupon the *Friar* made the Devil this answer:

Purgo meum ventrem & colo deum omnipo'entem.
Tibi qua infra, Deo quod supra.

I ease my self and worship my God: my devotions go upwards, and they are Gods; my excrements downwards, and they are thy share.

p. 240.

June the 9th. 1532. in a great Drought, *Luther* 29
assembled the Church, and by Prayer obtained

tained a *Rain*, which continued a Fortnight.

- 30 Worldly peace a great blessing, but abused by most. Oh saith *Luther*, how soundly will our *Gentry* and *Farmers* in *Germany* pay for this before an Hundred and Fifty years come to an end, but afterwards God will restore them again and beat down *Popedom*.

Luthers Coll. p. 241.

- 31 As the King of *Persia* laid Siege to a City that had offended him, the *Bishop* that was therein went upon the Wall, lift up his Hands to *Heaven* and *prayed*, whereupon immediately the *Eyes* of the *Horses* in the whole Army were so pestered with an innumerable company of *Flies* stinging them, that with their *Riders* they ran away, and so raised the Siege.

Idem p. 245.

- 32 A *Frier* that lived in the same *Monastery* with *Luther*, used daily to convey himself into a private Corner to *pray*. Now as he became *wearied* and *tired* therewith, he asked God if such his continued *prayers* and *devotions* so long a time might suffice, whereupon he heard a voice that said

Redde mihi mediam Lunam, Solem, & Canis iram,
by which was signified *Cor* the Heart.

Luthers Coll. p. 246.

- 33 A young man condemned and brought to the Block, and then remitted by *Julian*, as he rose,

rose, spake these words, Ah sweet *Jesus*! am not I worthy to suffer for thy sake?

P. 247.

It was a brave resolution of *Henry Prince of Saxony*, who when his *Brother George* sent to him, that if he would forsake his *Faith* and turn *Papist*, he would then leave him his *Heir*. But he made him this answer, Rather than I will do so and deny my *Saviour Jesus Christ*, I and my *Kate* each of us, with a staff in one hand, will beg our Bread out of his Countreys.

34

Idem p. 248.

The *Church* is watered with the *Blood of Martyrs*: Truly said *Luther*; it would grieve me sorely if I should carry my *Blood* into the *Grave*.

35

Idem p. 268.

Luther relates a story of a young man he knew at *Erfort*, that tempting his *Mother's Maid*, the *Maid* acquainted his *Mother*. She with a pretence to school her Son, lays her self in her *Maids* Bed, and was gotten with Child by him of a *Daughter*, which being bred abroad, and when grown up brought home, the young man knowing not of it married her, so that she was his *Daughter*, *Sister* and *Wife*. The *University* was consulted with, they concluded, advising the *Mother* to repent her wickedness, that seeing the married couple knew nothing of it, to avoid greater offence, they should continue together.

36

Idem p. 257.

Ga-

Galaton painted *Homer* Vomiting, and all the rest of the *Poets* greedily swallowing up what he had Vomited, and *Ælian* reckoneth all other *Poets* but his *Apes*.

- 38 Famous was that contention between *Chrysostom* on the one part, and *Theophilus* *Cyrl* and *Epiphanius* on the other, about the burning or not burning of *Origens* Books. All good men, yet they grew so hot, that because *Chrysostom* would not consent to the burning, *Theophilus* and *Cyrl* would hardly acknowledge him a lawful *Bishop*. And *Epiphanius* in bitter chiding fell to such *choler* as he said he hoped he should not die a *Bishop*. To whom *Chrysostom* answered as eagerly again, that he trusted that he should never return alive into his own Country of *Cyprus*: Which chiding words were not so bitter in sound as afterwards they proved true indeed; for both *Epiphanius* dyed before he came home to *Cyprus*, and *Chrysostom* being put out of his *Bishoprick* ended his life in banishment.

Bishop Cooper Lincoln Serm. p. 56.

- 39 *Constantine* the Great, having assembled the council of *Nice* for the suppression of *Arrius* Heresie, in which there met 318. *Bishops*; when the *Bishops* put up Bills of complaint, the one against the other, he would not read them but burnt them all before them, exhorting them to mind the matter about which they came: yet af-

afterwards by pernicious *flatteries* vvas turned against the *truth* and banished *Athanasius*.

Idem p. 213.

Augustus hearing that the goods of a *Mer-* 40
chant that died much in *debt*, were set forth to *Sail*, he sent to buy his pillow, saying, That he thought it had some rare vertue in it to procure *sleep*, seeing he that owed so much could sleep on it so quietly.

It is reported of *Cesar* to his great *commen-* 41
dation, that after the defeat of *Pompey*, he had in his *custody* a *Castle*, vvherein he found divers *letters* vvvritten by many of the *Nobles* under their own hands; sufficient evidence to condemn them: but he *burnt* them all, that no *monument* might remain of a future grudge: Thus doth God *cancel* and *annihilate* the sins of his penitent servants.

Rogers penitent Citizen p. 70.

Achon a *Cretian* an excellent *Archer*, vvhén 42
a *Serpent* had taken avway his Son, he vvvith his *Arrow* kill'd the *Serpent*, but did not hurt his child.

Idem p. 113.

Aristotle being reproved for giving an *almes* 43
to a levd person; answered, I relieve the man not his *manners*.

Idem p. 155.

Themistocles, vvhén he heard that *Miltiades* 44
had gotten great *honour* in the *Marothenian* battle; he could not sleep because he came short of

of his glory. And *Cesar* seeing *Alexanders* statue, wept that he had done so little himself.

Rogers penitent Citizen p. 150.

- 45 A Man coming into a *Church* and seeing it full of *Images* made of *wax*, demanded what might be the cause of such an unwonted sight: Answer was made, that those whom those *images* did represent, were certain persons, which were saved from drowning by calling on our *Lady*. Nay, then quoth he again, where be the *Images* of those I pray you, that called upon our *Lady*, and were drowned notwithstanding?

Moss of usury p. 99.

- 46 A *Minister* knowing he had *usurers* in his congregation, whilst he was preaching askt his *Auditors* this question, whether there was any *usurer* amongst them: No man answered. He asked again, whether there were any *fakes farmer* amongst them: One rising up said, Yea, I am the man: Whereupon he answered, behold how vile an *employment* the *Usurer's* is, that he is ashamed of, whereas the other counted it no *disparagement* to own his.

Moss p. 148.

- 27 An *Usurer* dying, the *Minister* of the *Parish* refused to bury him; his *Friends* though very importunate could not persuade. It came into their minds, that the *Minister* had an *Ass* that usually carried his *Masters* Books after him to the *Church*. Now they supposing the *Ass* would

would carry vvhhat burden he had to the Church, as he carried his *Masters Books*, desired the Minister to agree to this, that the *Usurer* might be laid upon the *Ass*, and that vvhhere the *Ass* laid him he might be *buried*. He vvas contented. The *Ass* feeling an extraordinary *burden* on his back *wringing* him, *wincing* and *kicking* he ran to the *Gallows* that stood near by and there cast down the *Usurer*.

Turnbal Ps. 13. p. 51.

Philip of *Macedon* being told that one *Nicanor* a *Courtier*, but neglected by him, had spoken *reproachfully* of him, he sent him a large gift to relieve his *Indigency*. Whereupon *Nicanor* every where talked very *honourably* of the *King*, vvhich made *Philip* say, You may see that it lyeth in our selves to be vvell or ill *spoken* of. 48

Sir William Maurice common Right, preface. 49

Agésilas surprised by the *Athenian Embassadors* at play vvvith his *children*, asked them if they had *children* or not: if they had, he feared not their *censure*; if they had not, he desired them to suspend it till they had some.

Morrice, preface.

Xenophons expedition though with little effect excited *Alexander the Great* to a *braver* and more *successful* invasion of *Persia*. 50

Idem ibid.

The *Spartans* set a *Mulct* on that *Musician* that added one string more than ordinary to his 51

his *Harp*; and the *Lycians* suffered, none to propose a new *Law*; but with an *Halter* about his *Neck*, that if the reason thereof were not approved, he might forthwith be *hanged* for offering *novelties*.

Maurice common Right, p. 1.

- 52 *Independency* is like the *Boranis* or *Tartar Lamb*, though it seems to creep low towards the ground and bear wool like the *Sheeps* cloathing, yet destroys all *Verdency*, and suffers nothing to grow or prosper near it.

Idem p. 9.

- 53 There's none of the *Fathers* in which something erroneous may not be observed, who are like the *Birds* hatched at *Grand-Cair* by the warmth of an *Oven*, which have every one some *blemish*.

Idem p. 12.

- 54 *Agesslaus* sent *Tissaphernes* his thanks, that by the breaking of a sworn league he had set the *Gods* on his side.

Idem p. 15.

- 55 When the *Jews* were in the *Sunshine* of prosperity, then the *Samaritans* would claim to be their *brethren*. But if once they were under a *Cloud* or *Tempest*, the other would not own their *Kindred*.

Idem p. 16.

- 56 *Examples*, emulation, approbation of good men very prevalent: *Antigonus* called *Zen* his *Theatre*, and *Æschines* never did better than

than when he spake in the presence of *Philip*.
Cato kept the whole *Theatre* in order.

Idem p. 21.

Ludovicus Vives tells of one that going over
 and scaping safely a dangerous *Bridge* in the
Night, fell down dead the next day at the ap-
 prehension of the great *peril* he was in. 57

Idem p. 64.

When *Aristippus* bought a *Fish* at an high rate 58
 in the *Market*, and another blamed his *profuse-*
ness. He asked what the other would have gi-
 ven for it : Who answering, such a small *price* :
Aristippus replied, this is proportionably no
 more to me than that is to you.

-----*In Rutelo nam*

Luxuria est, in Ventidio laudabile nomen.

Morrice p. 75.

Amphions musick brought together and laid 59
 the *Stones* for building the *Walls* of *Thebes*; but
 the *Independent Builders* are so long a *knocking*,
 that they break them to *pieces*, and are like the
Italian Musicians, that were admitted to sound
 their *Airs* before *Sultan Achmet*, who were
 so long in tuning their *Instruments*, that he
 thought this their best *musick*, and sent them
 away with *contempt* and *indignation* and frustrat-
 ed of their *rewards*.

Idem p. 77.

Prætextatus a *Heathen* told *Damasus* the *Pope*, 60
 Make

Make me *Bishop* of *Rome*, and I will be a *Christian*.

- 61 *Plants* beaten to *Powder* or burnt to *Ashes*, will not only retain the *Virtue*, but the least warmth will raise this *Dust* into the visible form and figure of the *Plant*, and the *Salt* extracted from the *Ashes* and set in *Lye* in the coldest *Night*, though frozen, will fix it self and *configure* it self to the perfect shape of the *Herb*.

Idem p. 92.

- 62 The condition the *Independents* brought the *Nation* to, might be denominated *Reformation*, only as that *Stone* found on the banks of *Meander* is called the *sober Stone*, because being cast into a *Mans bosom* it makes him stark mad.

Idem p. 94.

- 63 *Cecilius Bassus* with much confidence and exultation comes to *Nero* and told him, That it was revealed unto him in a *Dream*, that within his ground in *Africk* was hid a stupendous mass of *Treasure*, not stamped but in ballion repositied there of old by *Dido* coming from *Tyre*. This being over lightly credited, and without deliberation considered of the *Orators* and *Poets*, making it the subject of their declarations and recital to the people, the *Gallies* were sent to fetch it, but returned empty of any thing but *shame* and *obloquy*. And as *Tacitus* observes, the expectation of

Richel

Riches was among the causes of the publick *Poverty*. A clear *Emblem* of the late pretended *Reformation*.

Idem p. 94.

Cardan relates of a Man in *Mslain*, vvho 64
having in sixty years bin never vvithout the
VValls, yet vvhen the *Duke* hearing thereof
sent him peremptory command, never to go
out of the *Gates* during *Life* : He that before
had no inclination to do so, yet soon died of
grief to be denied the *Liberty* of doing it.

Idem p. 98.

Mahomet by breaking a *Pillar* in the *Hip-* 65
podrome of *Constantinople*, filled the *City* vvith
Serpents, which before were never seen there.
The *Subverters* of Government have so dealt
with the *Church*.

Morrice Com. Right p. 166.

Upon a *deliberation* in the *Conclave* of send- 66
ing a *Nuntio* into a certain *Kingdom*, One be-
ing commended for his *Wisdom*, it was repli-
ed, That a *Wise-man* was not fit, because he
could not *imagine* what such a people de-
signed.

Idem p. 206.

Prayer which is the Salt of all *duties*, spreads 67
it self and is united to all, as *Mercury* is
joyned to all *Mettals* ; being to them as *Para-*
menio was to *Alexander*, vvithout vvhom he
could do nothing, and like *Themistocles* in the

Honour of the battle of Salamin, in all accounts the second, who ever be the first.

Idem p. 232.

- 68 To deny Rome her former praise because of present corruption, or her present corruptions, because of former praise-worthiness is equally irrational. It's no argument, because Jordan falls into the dead Sea, that therefore it never had fresher Streams. Neither is Rome like the bird of Phineus, that whatsoever she hath touched must be afterwards polluted.

Idem p. 269.

- 69 Christians as to matters of Religion, must not be so qualified as Guevar prescribeth courtiers, To receive injuries and give thanks. Nor principled to that slavish subjection, as were the Persian Lords, who when they received sentence of death from the Prince, returned him thanks that he was pleased to remember them.

Idem p. 295.

- 70 Galvano tells of a Tree in Mindanao, whereof that side that looks toward the East is a sovereign Antidote, that which looks toward the West is deadly Poyson. So interested men esteem things good or evil, as they stand in aspect upon their own interest.

Idem p. 295.

- 71 We read of a Nation, that having a pure River running through their Country, yet abhor to drink of it, because it passeth through their Enemies Land; and of the Peguans, who because

because Dogs teeth are white, do therefore make theirs black. Such folly do they shew that reject the good, which appears in evil and erroneous Persons.

Idem p. 427.

In the Consulship of *Julius Caesar* and *Bibulus*, because the one carried all the sway and honour from the other, they dated writings, *Julius* and *Caesar* being Consuls, no mention being made of *Bibulus*. 51

Idem p. 452.

Most men are like the *Herb Baptist*, which 73 stroked gently, yields sweet, if hardly an unsavoury smell; like the *Colossus* at *Tarentum*, which will move with your finger, not wag with all your strength, and symbolize with the camels, which mends her pace with musick, not by blows. Gentle instruction is more effectual than rigid censure.

Morrice com. Right. p. 456.

The Snakes in *Syria* sting all Forraigners, 75 but never any of the Inhabitants. The *Hedgehog* hath sharp prickles without, but is smooth and soft within. So are men ingaged in Parties favourable to their own, but earnest against all others how good soever.

Vir bonus est Sejus sed christiannus.

Idem p. 450.

As the *River Hispanis* is sweet in the Spring, 76

52 *Historical Collections.* Cent. II.
but bitter falling into *Exampius* : So what is
odiously resented may be amicably meant.

Idem p. 463.

- 77 The same thing in and upon several *Subjects* works contrary effects. As *Myrrhe* that stops a bleeding *Vein*, makes a sound to bleed; and *Trefolium* laid to a wound made by a *Viper* heals it, but put to whole flesh causeth the same pain that the stinging by a *Viper* doth. One mans *physick* is another mans *poysen*.

Idem p. 485.

- 78 *Hunters* lay looking *Glasses* for the *Panthers*, that staying to behold themselves, they may the better overtake and destroy them. *Satan* fills men with the sight of their own supposed worth, that thereby as he did the *Pharisees*, he may pervert them.

Idem p. 498.

- 79 Men are much apter to take a tender *resentment* of things, as they clash with their proper *interests*, than formally as they *check* with Gods *truth* : So that *Father* gravely told the *Emperour*, who reprov'd him for observing his Son with no more *Reverence*, That he, *viz.* the *Emperour* had more respect to his Sons *Honour*, than to the *Glory* of the Son of God, whom he suffered to be dishonoured by *Hereticks*. Thus *Demetrius* left the other *Idols* which to him were Gods, to shift for themselves; but *Diana* which brought great gain merited the engagement of all their power

er in the defence thereof ; So the Pope in the *Tax* of the *Apostolical Chamber* rates the *absolution* for falsifying his *Apostolical* letters at seventeen Groats , but *Incest* with a mans own Mother, is taxed but at five Groats only.

Idem p. 527.

water confined in its proper Channel runs 80 pure, and is fit to cleanse other things, but if it overflow its banks, it contracteth filth and bears down all before it ; so Fire restrained within the *Harth* , is of necessary use and comfort ; but if it gets up into the top of the *Chimney*, it puts the whole *House* in danger. Too much power is alwaies a treacherous and ensnaring thing , especially in some professions. Like *Helena* of old , and *Brunball* of latter times, it ruins all that court it, and is like *Sejanus* his Horse, which whosoever mounted fell unfortunate.

Morrice Com. R. p. 527.

Small things especially tending to *Evil* must 81 be regarded. : A small *Needle* may prick mischievously , and small things may be great in Consequences : A great *Oake* is virtually in a small *Acorn* : A *Huge* Sum may be confirmed by a small earnest. There was a *Golden imperial Crown* at *Constantinople* called *Ovata*, made up and formed only out of the impost laid upon *Eggs* that were sold. If the *Serpent* gets in his Head ,

he will easily get in his whole *body*. *Idem* p. 519

- 82 All *Ministers* should be like the *Fish* called *Lucerna*, whose tongue, *Pliny* saith, doth shine as a *Torch*.

Idem p. 536.

- 83 The *Eye* is a *Corporeal Soul*, and what the understanding is in the *Soul*, that the *Eye* is in the *Body*, this apprehending sensible, that intelligible things : the *Mind* being the *Eye* of the *Soul*, and the *Eye* being the *Mind* of the *Body*. The *Mind* the *Glass* of *Art*, and the *Eye* of *Nature*. The *Sun* the *Eye* of the great *world*, and the *Eye* the *Sun* of the lesser.

Morrice Com. Right. p. 326.

- 84 The *word* and *Sacrament* are like two *Needles* toucht with the same *Load-stone*, which move alike and turn together to the same *point*. Two *Viols* set to the same *tune*, touch one, the other is toucht also ; and therefore the distinction of a converting and confirming *Ordinance* hath no *weight* or *worth* in it, but was stampt as *Leather money* instead of *Silver* in the straits of *Indigence*, for want of better *bullion*, and is not *sterling*.

- 85 The want of *spiritual means* may be sometimes *profitable*, and the enjoying *hurtful* : As the ground about *Armagh* grows *barren* by being *manured*. The *Nerve* groweth drier by *Rain*. *Cinnamon-Trees* are killed with *Water*. *Improsperous Trees* rooted up and lying above

above ground a little while take the *earth* more kindly, and imbibe the *moysture* more plentifully. The *Life* is in the *blood*, yet it's often drawn to preserve *Life*. The *Life* is maintained by *food*, and yet that's often withdrawn to preserve *Life*. Impure *Bodies* the more fed the more *harm'd*. The *Ancients* cured most *Diseases* by fasting.

Morrice Com. Right. p. 335.

Though moral *actions* of natural men are 86 but glittering *Sins*; sometimes falling *Stars* make a greater *blaze* than the fixed; as *Alchymy* *Lace* hath a more glaring *lustre* than *Silver*: yet notwithstanding *men* are bound to perform them, and *Ministers* to press *People* to them. There being sundry *duties* as a kind of *Isthmus* between *nature* and *grace*, as the *Twilight* is an effluence of the rising *Sun*.

Idem p. 347.

Who set *Duty* and *Privilege* by the Ears, 87 which would conjoynedly go together hand in hand; such with as little *cause* contest, which is one *Mans* duty and anothers *privil dg*, as the two *Germanes* contended, which was the better *Religion*, *Dr. Martins*, or *Dr. Luthers*.

Idem p. 367.

Pittacus made a *law*, That he which offend- 88 ed being *drunk*, should have a double *punishment*, the one for his *offence*, the other for his *drunkenness*: so he contracts a double *guilt* that

neither comes to the *Sacrament*, nor is qualified to come.

Idem p. 386.

- 89 *Fire* mollifies and hardens *Steel*, according to the *varieties* and intentions of *heat*. *Rhubarbe* if gently decocted *purgeth*, if over-much it *bindeth*: so in *Purgative Discipline* a little may do much and too much nothing.

Idem p. 409.

- 90 The sweet *Figtree* becomes more fruitful by having a wild *Figtree* planted near it. Good men by an *Antiperistasis* grow more in love with *holiness*, by seeing the *evil* of wicked men that live near them.

Idem p. 415.

- 91 *Parables* like *Spectacles* help some to see, and others see the worse for them. They are like the infusions of *Borage*, whereof the first extractions are *cordial*, but if too much be drawn forth it's *feculent*, and like the *Pyritus* stone, which may be gently *cut* and *formed*, but pressed too hard burneth the fingers.

Morrice C. Right, p. 443.

- 92 *Hypocrites* take up Religion as a complement in Conformity to others rather than *Conscience*, looking, *quo itur non quo eundam*; like some *Boats* in the *Danow*, only *row* with the *current*; as the full-bellied *Otter* swims only with the *stream*: like *Mercury* whose influences are borrowed from those greater *Planets* he is in conjunction with, or as the *inferiour Orbs* are carried about

about by force of the Superior, and *dance* to the *Tune*, and keep *Time* according to the *Musick* which the *Sphears* make.

Idem p. 477.

Some to their own *Fancies* pretend Gods 63
name, when they intend their own *Honour*.
As in that Famous *Tower* in the *Isle* of *Pha-*
ros, the ambitious *Architect* ingraven thereon
in *Marble* this *inscription*, *Sostratus* of *Gnidos*
built this: which he covered over with *plai-*
ster, inscribing the same with the name of the
Founder *Ptolomy Philadelphus*: that the *Plai-*
ster soon wasting, his name might be legible
to posterity.

Idem p. 531.

Moderata durant. *Severus* told some, who 94
blamed his *condescension*, that his sovereignty
though less *absolute*, yet would be more *safe*.
And when a *Beotian Senator* asked a *Cartha-*
ginian Ambassador, how long the *Peace* should
last? That, saith he, will depend upon the *con-*
ditions you give us; if *just* and *honourable* they
will hold for *ever*, if otherwise no longer than
till we have *power* to break them.

Idem p. 532.

Presbytery may be a *Bar* to *Poper*y, yet 95
the *corruption* of *Presbyters* may not be so.
The *Liquor* which was sweet in the *Wine* is
sharp in the *Vinegar*, and that which is *pure*
in the *top* may have *dregs* in the *bottom*. The
verdant juniper-Tree gives a cool *shadow*,
but

but being inflamed *yield* the hottest *Coal* The *Basis* may be the same in several *medicines*, but the addition of other *Ingredients* may change the *nature* and *operation*.

Idem p. 547.

- 96 *Independence* may by accident introduce *Papery*. As *Constantine* by removing the *Legions* and *Colonies* from the *Northern Frontiers* to the *Eastern*, made way for the *Inundation* of barbarous *Nations*, and his translating his *imperial Seat* from *Rome* to *Constantinople*, left *Rome* exposed to their *Fury*. So *disgladiations* about *Discipline* have laid open *Doctrin* to destructive *wounds*; the discountenancing learned *champions* hath bin the leaving of it without a *guard*.

Morrice com. Right p. 548.

- 97 *Mans pride* and *lust* makes him worse than other *Creatures*. For *Animals* of the same kind live quietly together, and unite themselves against their *adversaries*. The fierceness of *Lions* is not quarrellsome amongst themselves, *Serpents* sting not *Serpents*, neither are *Sea-monsters* or *Fishes* cruel to any save those of different *kinds*.

Idem p. 550.

- 98 *Men* had rather be still in the *dark*, than have *light* only to see the *Instruments* of their *misery*. A *Horse* is surprised with *Horror* if he trace the footsteps of a *Wolf*, and the *Inhabitants* of *Bengala* are so afraid of a *Tyger* that

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that they cannot endure to hear him named. King *Ethelred* having when young been beaten with a *wax-taper* would never after endure the *sight* of any.

Idem p. 554.

Some men are like a *Top* that will go no longer than it's *whipt*, or like the *Walnut-tree* that bears best if it be *basted*. Others are like *Memnon's statue*, that only sounded when the *Sunbeams* darted on it; or like the *swan*, the Emblem of the *Hypocrite*, having *white Feathers* and black *Flesh*, which never sings but in a *Favonius* or favourable *Zephyrus*; others are like *Swallows*, which only come amongst us in a warm *Summer*, or like the little *Vine*, have one colour in *Summer*, another in *Winter*.

Idem p. 558.

I M M A N U E L.

Historical Collections,

Century III.

- 1 **U**Nity in all things a great preserver: the *Pumice stone* swims when whole, but sinks when broken into parts.

Idem p. 556.

- 2 As *Sand* contained in a *Vessel* hath one general figure in the whole *Mass* conformable to the *Continent*, yet every grain is incoherent with the other; so is it with *Sectaries*: They are all *Separalists*, agree not amongst themselves, though when they come against the *publick*, like *Themistocles* and *Aristides* going on an *Embassy*, they lay down their *Enmities* to be afterwards reassumed.

Idem p. 584.

- 3 Many mens *Arguments* are as light as *Mixal-dus*, of whom *Ælian* reports, they were constrained to hang *Lead* at his heels, lest he should be blown away with every puff of wind.

Idem p. 619.

- 4 Some *Doctrines* may be right truth, though not rooted in the *Scriptures* brought for them, as it might be right *Ivy* (as *Nieremberge* tells us)

us) that grew out of a *Stags Horn*, and a right blade of *Corn*, that sprang from a womans *Nose*, yet neither was natural to that place.

Morrice C. R. p. 619.

Thales gazing on the *Stars* fell into the *water*, and was taken up with this *Sarcasme*, That had he looked upon the *water*, he might have seen the *Stars*, but beholding the *Stars* he could not discern the *water*.

Idem. p. 646.

It's truly applicable to *Independency* in order to their *government*, what that ingenious *Painter* did in reference to *English-men*. Who when he painted the *inhabitants* of other *Countries* in their proper *habits* and peculiar *fashions*, he limn'd an *English man* with a piece of *Cloth* under his *arme* and a pair of *sleeves* in his *band*, as constant to no *garbe*, and ready for any.

Idem p. 648.

That *Censure* of *Chymistry* is applicable to *Independency*: *Principium est jactare, medium decipere, Finis mendicatum ire.*

Idem p. 694.

Some *professors* of *Christianity* are like one kind of *Cedars*, that bears *fruit*, but no *flowers*. Others like another kind that bears *flowers* but no *fruit*. Some like the plant *Sentida* that seems *withered*, but if you touch it, moves it self; and others like that plant at

S m-

Sombrero, which above ground is *Verdant*, and the Root but a *Serpent*.

Idem p. 670.

- 9 The word to all other Ordinances is as the *Sun* to all other *Stars*, which though they have proper special influences, yet all have their light from it. Or as some *Philosophers* think of the *Soul* of the *World*, which quickens and actuates all particular formes in their specifical operations.

Idem p. 680.

- 10 *Bias* sailing in the same *Ship* with ungodly men, they calling to the *Gods* when a *Tempest* rose; he perswaded them to hold their peace, lest the gods should know they were there.

Camerarius, Opera subus. p. 40.

- 11 *Cesar* wondred at *Alexander*, who only regarded to get *Kingdomes*, but took no care to keep them since.

Non minor est virtus quam quarere parva tueri.

Hence *Scipio* being *Censor* would not have the usual prayer, *Dii augete Remp. sed conserveate*, that the gods would enlarge, but preserve the *State*. And when the *Grand Signior* entreth the *Mosch*, the chief *Priest* minds him, that what was gotten by *Justice* and war-like virtue, must by the same art be preserved.

Camerarius p. 42.

- 12 *Diogenes* being asked what *Beasts* biting was most

most *venomous*; he answered of wild *Beasts* the *slanderer*, of tame beasts the *flatterer*.

Idem. p. 44.

A *Preacher* that will please *God* must be thus 13
qualified; he must

Teach *orderly*, have a ready *wit*, be elo-
quent, have a good *voice*, and a good *me-
mory*, know when to make an *end*, be sure
of his *doctrine*, venture the *loss* of all, *pasi-
ently* suffer himself of all to be abused.

Luther Mens. Col. p. 281.

A *Preacher* that will please the *World* must 14
be thus qualified; he must

Be *learned*, have a fine *delivery*, use
neat and *quaint* words, be a *proper* person,
which *women* and *maids* may love, must not
take but give *money*, and *Preach* such things
as people willingly hear.

Idem p. 284.

Luther adviseth *Erasmus Albert*, that when 15
he preacht before the *Elect*or of *Brandenburgh*,
he should not order his *discourse* according to
the *Elect*or, but according to the *unlearned*.
If I, saith he, should regard *Philip Melan-
thon*, and other *Learned Doctors*, I should do
but little good. I speak to the simple *plainly*,
but when we *Learned* ones come together, we
make it so *finical*, that *God* himself wonders
at us.

Luth. Mens. C. p. 285.

When thirty *Articles* of Horrible *Vilanies* 16
were

were publickly read against *Pope John* the twenty third in the *Council of Constance*, on which he was deposed; He said, Ah! I have offended far above all these, in that I departed from *Rome*, and went over the *Alpes*, meaning, that he had submitted himself to their *censure*.

Idem p. 304.

- 17 *Valentinian* Son to *Pope Alexander* the Sixth, being taken in *Spain* by the King of *Castile*, and about to be *Executed*, desired first to make his *confession*. A *Friar* being sent in, he kill'd the *Friar*, put on his *habit*, and so escaped.

Idem p. 304.

- 18 *Adrian* the *Pope* caused two *Cities* to be drawn in one *Table*, viz. The place of his birth with this *Motto*, I have planted; and *Levain* where he commenced *Master of Arts*, with this *Motto*, I have watered under both *Cities*. The *Emperor* was *pourtraied* with this *Motto*, I gave the *blessing* thereto; for he made him *Pope*. Another *Writ* under, *Hic Deus nihil fecit*, Here God did nothing.

Luthers Mens. Col. p. 305.

- 19 Five *Dutchmen* travailing to *Rome*, each of them unknown to each other, *confess* themselves to the same *Priest*, who gave each of them a *Leg* of that *Ass* that *Christ* rode to *Jerusalem* on, but with this *injunction*, to keep it *secret*, till they came into their own *Country*.

try. Now one of them coming to the borders of *Germany* brag'd of his *relique* to his four *Comrades*, who had each a *Leg*. They said with great admiration, Lord, had that *Ass* five *Legs*!

Idem p. 315.

Luther compares the exposition of the *Scriptures* by some of the *Fathers* and *Antients*, to the straining of *Milk* through a *Coal-sack*, which must needs *spoil* and make the *milk* *black*.

Idem p. 337.

Frederick the *Emperor* inviting a *Conjurer* to dinner, by art *Magick* produced that the *Conjurer* got feet like an *Oxe*, and on his hand *claws*. The *Conjurer* beg'd leave of the *Emperor* to shew his *skill*, which granted, he caused a *Tumult* to be raised without the *Window*, out of which the *Emperor* looking, he had on his *Head* a mighty pair of *Horns*, grafted so, that he could not pull in his *Head* again. Then said the *Emperor* to the *Conjurer*, Release me, thou hast won.

Idem p. 391.

The *Emperor Charles* the Fifth in the hearing of *Luther* had these words of *Fabius* and *Ecchius*. My *Brother* greatly esteems them, but doth he think that they should defend the *christian Faith*? Yea surely, the one every day is *drunk*, the other is a haunter of *Whores*, and is a meer *Idiot*.

Idem p. 408.

- 23 In *Italy* there was a particular Order of *Friars*, called *Fratres Ignorantia*. These were forced to take solemn *Oaths*, that they would neither *know*, *learn*, or *understand* any thing at all, but should answer all *Questions* with *Nescio*. It were well if many others were not worthy of that *Title*.

Idem p. 415.

- 24 In the Year 1526. a *Frier* in the *Pulpit* at *Hildesheim* gave *St. Paul* the *Lye*, and said, that we ought not to believe him, because he said, *Rejoyce with them that rejoyce, &c.* At that instant uttering those words he fell down stark-dead. And a *Papish Minister* at *Kunwald* on *Trinity Sunday* was struck to death by *Thunder*, who had made a *Vow* against the *Gospel* to oppose the same, and said if the *Gospel* be Gods *Word*, so should the *Thunder* destroy him.

Luthers Col. Mens. p. 413.

- 25 As *Perseus* is fabled to hold and throw *Gorgons Head* before his *Enemies*, and thereby to get the *Victory*, so *Christians* may hold and cast *Christ* before all *Satans* instigations, and thereby shall prevail.

Idem p. 439.

- 26 A *Gentleman* in *Germany* having buried a fair *Wife*, some few *Nights* after she appeared to him, who asking her what she was, she answered I am your *Wife*, he replied she was dead and buried; she said true, by reason of
your

your *Swearing* and other *Sins*, I died; but if you would *take* me again and *abstain* from your *Sins*, and one common *Oath* you use, I will be your *Wife* again; he said, I am content, whereupon she stayed with him and brought him *Children*. Now it fell out that the *Gentleman* having *Strangers* to *Supper*, his *Wife* being gone up to fetch some *Banqueting-stuff*, and staying somewhat *long*, he swore his accustomed *Oath*, whereupon she vanished that *instant*. They going to see after her, found her *Gown* which she wore half *within* the *Chest*, and half *without*, and she was never seen afterward.

Idemp. 386.

In *Saxony* near unto *Halberstadt*, there was 27
a Man that had a *Kilcrop*, (so the *Saxons* call *Changelings*,) who sucked the *Mother* and five other *Women* dry, and besides devoured very much. This Man was advised, that he should in his *Pilgrimage* at *Halberstadt* make a promise of the *Kilcrop* to the *Virgin Mary*, and should cause him there to be *rocked*. This advice the Man followed, and carried the *Child* thither to be *rockt*. But going over the *River* being upon the *Bridg*, another *Devil* that was below in the *River*, called, *Kilcrop*, *Kilcrop*; then the *Child* in the *Basket*, which never before spake one word, answered *Ho*, *Ho*. The *Devil* in the *Water* askt farther, whether art thou going? The *Child* in the *Basket*
F 2 said,

said, I am going towards *Halberstadt* to our Loving *Mother* to be *rocked*. The Man being much affrighted thereat, threw the *Child* with the *Basket* into the *Water*, whereupon the two *Devils* flew away together and cried, *ba, ba, ba*, tumbling themselves one over another, and so *vanished*.

Luthers Col. p. 387.

- 28 *Luther* compares *Carlsbad*, and *Erasmus* to *Hollow Nuts* that have no good, but being crackt with ones *teeth*, foul the *mouth* and fill it with *dust*.

Idem p. 367.

- 29 *Pope Gregory*, intending to *fish* in a deep Pond in *Rome* near to a *Nunnery*, the *Water* being let out, found more than 6000 *Skuls* of *Children*.

Idem p. 454.

- 30 *Maximilian* the *Emperor* discoursing of the State of the present *Government*; said, Things are like to go well when the *Spiritual Government* is in the hand of a *drunken Fool*, and a *nasty Priest*, meaning *Pope Julius*, and the *Temporal* with a *Goat-climber* meaning himself, who took great delight in hunting *Wild Goats*.

Idem p. 457.

- 31 At the *Diet* of *Auspargh*, certain *Princes* discoursed of the *riches* and *advantages*, of their *principalities*. The *Prince* of *Saxony* said, he had store of *Silver Mines* that brought him

him in great Revenues. The *Prince Palatine* of the *Rhine* extolled his *Vineyard* and *Wine*. *Eberhard Prince* of *Wittenburgh* said, Indeed I am but a poor *Prince*, and no way to be compared to you, yet in my *country* I have a rich and precious *Jewel*; namely, that if I should ride astray, and be left alone, yet I could securely sleep in the bosome of every one of my *Subjects*, who are all ready to venture all for my service. Which when the other two *Princes* heard, they answered, that in *truth* it was the most precious *Jewel* and wealth.

Luthers Coll. Mens. p. 459.

Ernestus Prince of *Lunenburgh* complaining to *Luther* of the immeasurable drinking that was at *Courts*, *Luther* replying, that *Princes* ought to look thereto. Ah Sir, said he, we that are *Princes* do so our selves, otherwise it would long since have gone down. 32

— *Manent exempla regentum*

In Vulgus — When the *Abbot* throweth the *Dice*, the whole *Convent* will play.

Idem p. 459.

Alphonfus King of *Aragon* besieging *Cajeta*, 33 and being advised to kill the women and children that were turned out of the *City*, answered, God preserve me from so doing: I would not practise such *Tyranny* for the whole *Kingdom* of *Naples*, were it worth ten times more than it is. And *Frederick Prince* of *Saxony*

being perswaded to besiege *ersort*, and told that the taking of it would not cost the life of five men; he answered, that the life of one man to be there lost was too much.

Luttrell Coll. Mens. p. 462.

- 34 *Maximilian the Emperour* said of himself that he was *King of Kings*, because his *Subjects* would obey him no farther than they pleased. That the *French King* was *King of Asses*, the *King of England* *King of men*.

Idem p. 463.

- 35 When the men of *Antwerp* caused to be wrought in a fair and rich piece of *Arras* the *battail* fought before *Pavia*, in which the *French King* was taken *Prisoner*, and offered it as a present to the *Emperour*, *Charles the fifth*, he refused to accept of it, saying unto them that he rejoyced not at the miseries of other *Princes* and people.

Idem p. 465.

- 36 *John Prince of Saxony* had six *Pages* attending on him in his *Chamber*, that every day read to him six *hours* out of the *Bible*.

Idem p. 467.

- 37 When *Charles the Fifth Emperour* read the *Protestant confession* at *Auspurgh*, he openly spake these words, I would wish that this *Doctrine* were taught throughout the world. *Prince George* likewise expressed his liking of it, had

it come from the *Pope*, but he would not receive it of a run-away *Friar*.

Idem p. 468.

Luther not long before his death sent a fair *Glass* to *Doctour Justus Jonas*, and therewith these following Verses, 38

*Dat vitrum vitro Jona vitrum ipse Lutherus,
Se similem ut fragili noscat uterque vitro.*

Idem p. 471.

Tamerlain when he laid *Siege* to a *City* or *Fort*, first erected a white *Flag*, thereby offering *Peace*, the second time a red to signify blood, Thirdly, he shewed them a black *Ensigne*, denoting devastation and destruction. 39

Idem p. 488.

When *Darius* King of *Persia* propounded peace to *Alexander*, he refused to accept thereof; Then *Parmenio* his chief *Counsellour* said, If I were *Alexander*, I would accept of it. *Alexander* replied, so would I if I were *Parmenio*; intimating that what becometh one doth not another. 40

Idem p. 488.

Luther relates this *Law-case*: A *Miller* had an *Aff*, which ran out of his *Yard*, and came to a *River* side, where he went into a *Fishermans Boat* that was in the *River*, and would drink thereout, but the *Boat* being not tyed, swam away with the *Aff*, insomuch that the *Miller* lost his *Aff*, and the *Fisher* his *Boat*. 41

The *Miller* thereupon complained of the *Fisher*, in that he neglected to tye his *Boat* fast, the *Fisher* accuseth the *Miller* for not keeping his *Ass* at home, and desired satisfaction for his *Boat*. Now the question is, what the *Law* is? Who was in fault? Took the *Ass* the *Boat* away, or the *Boat* the *Ass*?

Lutker Coll. Mens. p. 496.

- 42 *Demosthenes* perswading the *Grecians* against *Philip* of *Macedon* did them harm by this false argument, Who hath an evil cause hath no good Fortune; since the greater *Knaves* the greater Luck.

Idem p. 449.

- 43 The *Hebrew* tongue is necessary for a *Divine*, for though the *New Testament* be written in *Greek*, yet it is full of the *Hebrew* kind of speaking. Hence it is truly said, the *Hebrews* drink out of the Fountains, the *Grecians* out of the Streams, the *Latines* out of Pits.

Idem p. 502.

- 44 *Luther* passing a *Censure* on himself, *Erasmus*, *Carlstad* and *Melancthon*, thus expresseth himself, *Res & verba Philippus*, *Verba sine re Erasmus*, *Res sine verbis Lutherus*, *Nec res nec verba Carolastadius*.

Idem p. 510.

- 45 A *Jew* resolved to be baptized, but would first go to *Rome*: *Luther* dissuaded him from going, fearing lest he should be scandalized by the wickedness he would see there. But the

Jew

John went and when he had sufficiently seen abominable practices, he returned, and desired to be *Baptized*; For saith he, I will willingly serve the *God* of the *Christians*, whom he said was a patient *God* that could endure and forbear, notwithstanding such wickedness and villany as *Rome* was full of.

Idem p. 518.

Candia was very much infested with *Robbers*. The *Venetian* State set forth a Proclamation, that they would receive to favour all such, that should come in, and bring with them the Head of another, by which means one *VVretch* killed another, and the *Island* was rid of those *Vipers*.

Idem p. 524.

All things are not every where to be spoken. To illustrate which, *Luther* relates this Fable. The *Lion* called into his stinking *Den* many *Beasts*, and asked them how they liked his *Royal Palace*. The *Wolf* answered, it stinketh; the *Lion* killed him. The *Ass* answered it smelt very well; the *Lion* killed him. But the *Fox* being asked, answered, I have got such a Cold, I smell nothing.

Luthers Mens. col. p. 532.

John Huss in the year 1415. as he was to be burned at *Constance*; said, This day you roast a *Goose*, but a hundred years hence you shall hear a *Swan*, Him you shall not be able to roast nor overcome, *Huss* signifies a *Goose*,

Goose, and *Luther* a Swan. Now *Luther* began to oppose the *Pope* 1515. and died peaceably in his Bed, 1546.

Idem p. 534.

- 49 Publick Persons, Magistrates, and Ministers, should hold their places, as *Fleta* reports, it was the Honour of the Judges of England about *Edward* the first's time, *Nec prece, nec precio, nec premio*. Such as *Joshua* was, to be wise and valiant, and to resolve as *Luther* did to despise while doing their duty all opposition; who when news was brought to him, that both *Pope* and *Emperor* threatned his Ruine, answered; *Contemptus est à me Romanus favor & fervor*.

Boltons 4 last things Eple.

- 50 When the Memory of the *Just* is blessed, the Name of the *Wicked* shall rot, of whom it may be said, what of *Pope Boniface* the eighth. He entred as a *Fox*, he reigned as a *Lion*, and went out as a *Dog*.

Mr. Boltons life.

- 51 *Mr. Bolton* before his Conversion hearing *Mr. Perkins*, whose plain and sound Doctrin meeting in him with a curious Palate, and unsanctified Heart, quite turned his Stomach against this good Man, and pronounced him a barren empty Fellow, and a passing mean *Scholar*. Though *Keckerman* and *Bishop Abbot* pronounce him, *Doctissimum Theologum*, A most Learned Divine.

ibid.

Mr.

Mr. Bolton was an eloquent Preacher; his discourse of Happiness some have confess they bought and read out of Curiosity, for the sweet relish of the Phrase, and took Christ to boot. As Austin did hearing Ambrose for his Eloquence.

Ibid.

Dr. Rainold of CCC. when his Physicians advised him to spare himself and not study so much, his Body being brought by it to a very skeleton, perswading him to destroy the substance for the accidents, his Life for his Learning. He with a smile answered them out of the Poet Juvenal.

Nec propter vitam vivendi perdere causas.

*Nor yet for love of life lose that dare I
Which is the cause I live, my industry.*

Mr. Boltons life.

Constantine the Great did so honour the countenance of Old Paphnutias, though disfigured by the loss of his Eye, that he often with delight did kiss the hollow of that Eye, which was lost for the cause of Christ.

Ibid.

Mr. Bolton dying, told his Children that none of them should dare think to meet him at Gods tribunal in an unregenerate Estate. And when some of his Parish desired him to express what he felt in his Soul, of the exceeding

ing comforts that are in *Christ*, answered, I am by the wonderful mercy of God as full of comfort, as my Heart can hold, and feel nothing in my Soul but *christ*, with whom I heartily desire to be; and looking upon some that were weeping, said, Oh what a deal of do there is ere one can dye.

Ibid.

- 56 When *Polycrates* had sent *Anacnon* five *Talents*, the care and fear of losing of them kept him two Nights from sleeping: He returns them the third day, saying, they were not of that worth as to be so disturbed and disquieted about them.

Mr. Boltons 4 last things. p. 39.

- 57 When one wondred at *Nicostratus* a skilful *Artist*, because he stood gazing on a curious piece of *Work*, and asking him what pleasure he could take in standing as he did, gazing on that *Picture*. *Nicostratus* answered, Hadst thou mine Eyes, thou wouldst not wonder, but rather be ravished as I am at the inimitable art of this rare and admired piece.

Idem p. 98.

- 58 *Mr. Bolton* relates that he knew a Man that all his life time was given to swearing, who on his Death-bed swore as fast and as furiously as he could, yet desired the standers by to help him to Oaths and to swear for him.

Idem p. 227.

- 59 Desperate was the malice of that Wretch
at

at *Millain*, who having got his *Adversary* at an *advantage*, held his *Dagger* at his *breast* swearing he would *kill* him, except he would deny and *blaspheme* *God*. Which he doing, he immediately *killed* him, adding this horrid *Speech*, That this was a *right* and *heroick* *revenge*, that did *kill* the *Body*, and *damn* the *Soul*.

Idem p. 238.

In the year 1572. One *Barns* and *Mathers* 60
joyned with one *Herle* in a bloody *practice*, to deliver the *Duke* of *Norfolk* then *Prisoner*, and to kill certain of *Qu. Elizabeths* privy *Councillors*. But *Herle* being chief in *Villany* opened the *project*. When *Barns* was brought to *Examination*, and found *Herle* to be his *accuser*; he *smiling* upon him said, *Herle*, thou hast *prevented* me; If thou hadst *stayed* but one *hour* longer, I should then have stood in thy *place* the *Accuser*, and thou in my *place* to be *hanged*.

Bp. Carlton. Thanks. Rev. p. 30.

Stukely an *English Rebel*, was furnished by 61
the *Pope* with 800 *Italian* *Souldiers* for the *invasion* of *Ireland*, but was diverted by *Sebasti.*
an *King* of *Portugal*, who prevailed with him to go with him to the *Wars* of *Mauritania*, where in the *Battel*, where three *Kings*, *Sebastian*, *Mahomet* and *Abdulmeleck* were *slain*, he was likewise *killed*, receiving too *honourable* an *end*, for so *dishonourable* a *life*.

Idem p. 36.

God

- 62 God most evidently and miraculously manifested himself for the protection of *Qu. Elizabeth* of blessed memory, insomuch that her greatest *Enemies* were enforced to acknowledge it. As one *Creighton* a Scots Jesuit, sayling into Scotland, to carry on a design against her, and being taken by Dutch pirates, having Papers about him, which contained practices of the Pope, Spaniard, and the Guises; he tore those Papers and threw them into the sea, but they were by the force of wind blown back into the ship, and brought to Sir *William Wade*, who with singular skill joyned them together, and found out their contents. Insomuch that *Creighton* himself acknowledged it a Miracle. And vhen the Spanish Armado vvas defeated, *Don Pedro Waldus* confessed, that novv he perceived that *Christ* vvas turned *Lutheran*.

Idem p. 76. --- & 4^c.

- 63 A Gentleman in *Surrey*, that had Land worth two hundred pounds per annum, which he kept in his own Hands, but running out every year, he was necessitated to sell half of it to pay his Debts, and let the rest to a Farmer for one and twenty years. Before that term was expired, the Farmer one day bringing his Rent, asked him if he would sell his Land? Why saith he, would you buy it? If it please you saith the Farmer. How, saith he, that's strange! Tell me how this comes to pass, That I could not live upon twice as much being my own, and

and you upon one *half* thereof, though you have paid, *Rent* for't are able to *buy* it. Oh Sir said the *Farmer*, but two *words* made the difference. You said *Go*, and I say *Come*. What's the *meaning* of that, said the *Gentleman*? Replies the *Farmer*, you lay in *Bed*, or took your *pleasure* and sent others about your *business*; and I rose betimes and saw my *business* done my self.

Trenchfield Counsil to his Son. p. 133.

When *Archimedes* the *Mathematician* had 64 by his *skill* made *Hiero* King of *Scicily* draw a huge *Ship* along with his little *Finger*, which an infinite number of his *Subjects* with their *joynt strength* were not able to *stir*, from that day forward the King resolved that *Archimedes* was to be *believed* in whatever he said: So simple Persons will ever *believe* that *wizzard* that hath once hit *right*.

Anlus Posthumius Albinus being *Consul*, 65 having writ some *Roman* stories in *Greek*, desired his *Readers* to bear with his *imperfections*, because saith he, I am a *Roman*, and therefore the exact *knowledg* of the *Greek* *Tongue* is not to be expected. *Cato* told him this was but *trifling* to intreat *pardon*, when he might have bin without *fault*. For who compelled him to do that, for which he thought fit to crave *pardon*.

Exam. of Sr. Chr. Heydon. p. 115. 66

When *Phocas* was *Emperor*, a *Holy Man* at *Constan-*

Constantinople was in his prayers earnest with God to know why he was advanced: He received after many days importunity, this Divine voice by way of answer, Because I have not found any worse.

Bp. *Usher de statu Christiano*. Eccl. p. 27.

- 67 Though practice and experience be an excellent way of improvement, yet not the only necessary. *Lucullus* is said to come into Asia an excellent General, that went from Rome an unexperienced Souldier. The same is storied of the Lord Deputy Mouniſoy. And a person of late without any experience of Navigation by reading and study at the first essay happily and discreetly guided a Ship to the East Indies.

Education of Gentlemen. p. 7.

- 68 Active Spirits not instructed to useful employments fall to trifles, as Turning, Watch-making, and the like. There was one presented to Alexander, who by many years practice had obtained the dexterity of throwing a small Seed through a needles Eye. The King for a just reward, gave him a Sack full of those seeds. But *Mathew Huniades* the war-like King of Hungary, was more severe with him, that brought him a Wooden Coat of Mail, wherein was not one Ring wanting, a work of fifteen years, for he commanded him to Prison for fifteen years more, to expiate for so much time

time and parts spent in so fruitless an Employment.

Education p. 13.

Cyrus and Darius great Captains and wise men, ruined their families and Monarchy, because they educated their Children after the fashion of the Medes, that is, amongst their wives and Women, who never suffering them to want any thing, nor to be contradicted, their delicacy made them slothful and languid, the slavery and flattery of them about them rendered them haughty and imperious, so that they could neither labour with cheerfulness, nor command without arrogancy; that made them contemptible as effeminate, this odious as insolent.

Idem p. 16.

Einhardus relates of Charles the Great, that he took this care for the education of his children and grand-children. His Sons first to the Study of the liberal Arts, and when grown to some strength, to riding, hunting and the Wars. His Daughters to spinning, and all other busi-ness. And Suetonius tells us, that Augustus wore the cloth spun and made by his wife, Daughters and Grandchildren.

Idem p. 17.

Monsieur de Rhodes thus describes the education of Henry the Great of France; his Grandfather would not permit him to be brought up with that delicateness ordinarily used

to persons of his quality, well knowing that seldom lodgeth other than a mean and feeble spirit in an effeminate and tender body. Neither would he allow him rich *habiliments*, nor to be flattered or treated like a Prince, because all those things are causes only of vanity, and rather raise pride in hearts of children, than any sentiments of generosity: But he commanded he should be habited and educated like other children of that country, that he should be accustomed to run, to leap, to climb the rocks and mountains, that by such means he might be inured to labour. His ordinary food was coarse Bread, Beef, Cheese and Garlick, and he often went bare-foot and bare-headed.

Discourse of Education, p. 18.

- 72 Cato though he kept a Master expressly for his son in his house, yet did himself also frequently teach him; so did Augustus his Grandchildren Cains and Lucius. The Great Theodosius used frequently to sit by Arsenius, whilst he taught his sons Arcadius and Honorius; to whom also he commanded such respect to be given by them, that surprizing them once sitting and Arsenius standing, he took from them their Robes, and not till after a long time and much intreaty restored them.

Idem p. 23.

- 73 Alexander the Great built up Stagyræ for Aristotle's sake, and spared Lampisacus for Anaximenes. Augustus bestowed great honours upon the

the person and country of *Apollodorus*, and forgave *Alexandria* to gratify *Arens* his master in *Philosophy*.

Idem p. 18.

Memorable is the *Piety* of *Marcus Aurelius* 74 towards his *Instructors*; he made *Proculus Proconsul*, and took *Junius Rusticus* with him in all his expeditions, advised with him of all his publick and private business, saluted him before the *Praefecti Praetorio*, designed him to be second time *consul*, and after his death obtained of the *Senate* publickly to erect his *statue*. *Carolus Magnus* honoured *Alcuinus*; *Otho* the Third, *Berbertus*, for whose sake he gave to the church eight Countyes to be disposed of by his appointment; *Rufus* made *Lanfranke* Arch-Bishop of *Canterbury*, and *Laur. Medicus* greatly enriched *Job. Argyropilus* and *Marsilius Ficinus* his educators.

Discourse of Education p. 29.

Augustus *Caesar* kept *Posidonius* his *Instructor* 75 with him to his old age, and when he then desired the *Emperour* to be dismiss into his own Country, where he might dye in quiet out of the noise of the World; *Caesar* desired before his departure to receive some good rules from him, for the better governing himself: The *Philosopher* answered, That when he perceived himself angry he should before he undertook any business repeat over the *Alphabet*: *Augustus* considering his prescription, replied,

plied, That he perceived he had still need of him, and so refused to *dismiss* him, but gave him an *apartment* in the *Palace*, better and nearer to himself, increased his *Revenues*, and kept him with him as long as he lived.

Idem p. 31.

- 76 A good *Education* though most times it is, yet is not alwayes successful for good. *Nero* was not rectified by *Seneca* and *Barrha* two excellent *instructors*. *Cicero's* Son to the *Stupidity* of his *Nature* added *drunkenness*, and returned from *Athens* and *Cratippus* as he went. *M. Aurelius* provided fourteen of the most approved *Masters* to educate *Commodus*, yet could not rectify his froward and barbarous *humour*, suckt from and encouraged by his *Mother*, who at the time of his conception was in love with a *Gladiator*.

Discourse of Education p. 17.

- 77 *Dionysius* in his *youth* having indulged himself the liberty of *debauchery*, and finding too late the *inconvenience*, and endeavouring to oblige himself to the strict *rules* of *temperance*, was answered though perhaps *untruly*, that he could not *safely* do it, for if he relinquished his drinking, he would fall into a *consumption*; so in his own *defence* he was forced to continue in his *fottishness*.

Idem p. 58.

- 78 A *Prince* of late times, being by a *servant* of his tempted to *uncleanness*, shewing him all things

things prepared for the purpose: The *Prince* opened the *door* and commanded the *officious Russian* to give him place and secrecy, which he had no sooner done but the *Prince* shut the *door* against him, and forbad him ever to come again into his presence.

Idem p. 59.

Cardinal Borromeus in his Book against *Balls* and *Dances* relates: That when he a young man at the *University*, and his companions with great importunity prevailed with one of their *Professors*, a grave and wise person to go along with them to a *Ball*; he having observed the actions and circumstances thereof, told them with great astonishment, that it was an invention of the *Devil* to destroy *Souls*, by corrupting the very Being and Essence of *Christian* virtues. When a *Servant* lighteth a *Torch*, we give him strict charge not to it carry amongst *Flax* or *Straw* or the like. Why then do not *Parents* forbid their *children* to frequent those places, where is more danger of kindling another manner, of *flame*? To have their *Imaginations* swell'd with the presence of *Ladies* in their trim, and under a full *Sail*, when the *blood* is *chafed*, and the *mind* set upon *pleasure*, is not drinking *cold water* but *poysen* to one over-heated.

79

Idem p. 70.

A *Child* that delights in tormenting and vexing either *Beasts* or *Men* (as the daughter

of *Caligula*, that let her *Nails* grow to scratch her companions and play-fellows) is of an evil, perfidious and untoward nature.

Idem p. 91.

- 81 The *Indian Brackmans* of old, if they disliked the *Indoles* of their children, would abandon them in the woods to the wild Beasts; and the inhabitants of *Magadascour*, expose all their children that are born upon a Friday.

Idem p. 94.

- 82 Precocious Persons though sometimes they verify that Proverb *soon ripe, soon rotten*, as *Hermogenes* the Orator was heard at twelve years old with admiration, at 24 with laughter; yet not alwayes. For many we read, that began exceeding timely to appear accomplished, did continue so: As *Bellarmin*, *Perron*, *Tasse*, *John Picus Mirandula*, *Scaliger*, *Grotius*, *Lipsius*, *Tostatus*, and many other for Scholars: *Augustus Caesar* at Nineteen, and the Great *Cosmo Medicus* at Seventeen years of age took upon them the management of their affairs, and carried them on with honour and success.

Discourse of Education p. 101.

- 83 *Mannutius* in his preface to his *Paradoxes*, tells us of one *Creighton* a Scotchman, who at twenty one years of age (when he was killed by the order of the Duke of Mantua) understood twelve Languages, had read over all the Poets and Fathers, disputed *de omni scibili*, and

answered extempore in Verse. *Ingenuum prodigiosum, sed iudicium defuit.*

ibid. p. 102.

Men in age make greater progress in learning than children. *Julius Scaliger* began not to learn Greek till forty years old, and then mastered it in a very few Months, as he did French: And *Gascon* in three. *Peter Damianus* learned not to read till Mans estate, yet proved an eminent Scholar; and *Baldus* entred so late upon the Law, that they told him he meant to be an Advocate in the other world. 84

Idem p. 108.

Lewis the Eleventh desired his Son might understand no more Latin than *Qui nescit dissimulare nescit regnare*; it seems he had but one trick in King-craft, and that a very mean one. More Latin might have taught him and others, and not to have needed that so base and so unworthy of a Prince, as it did those great Monarchs, who were practised in it, *Julius*, *Augustus* and the rest of that Family; whereof *Nero* to his dishonour was the first that stood in need of borrowed eloquence, *Seneca* making his speeches for him. *Hannibal*, *Cæsars* great Captains, great Scholars; *Alexander* slept with *Homer* under his Pillow. 85

Idem p. III.

Passions moved make men eloquent. *Seneca* relates that he heard a dull Orator declare most eloquently the day his Son dyed: *Polus* the Actor, that 86

that he might the more vividly represent the grief of a Father upon the Body of his deceased Son, brought in an Urn the Ashes of his own Son new dead.

----*Facit indignatio versum.*

Archilochus and *Hipponax* two very bad Poets, for spite to be revenged on two persons that injured them, invented those Dogrel sorts of verses, Iambicks and Scattaxons, whose force they so well applyed, that their adversaries made away themselves: so *Love* transports, as a Smith of *Antwerp* refused by his Sweet-heart turned and proved a most excellent Painter.

Idem p. 125.

87 Though a great memory seldom accompanieth a great wit, and good judgment, yet sometimes it doth, as in *Monsieur Pascall*, who when a Youth at School could repeat all *Ovid's Metamorphosis* and *Justin's History* by heart. Mr. *Oughtred* in his old age had *Ovid* and *Virgil* fresh in memory.

88 Humane learning though a great embellishment and of excellent use, yet must give way to the study of Divinity and practice of piety. *Albertus Magnus* five years before his Death desired of God, that he might forget all that he had learned in those Studies, that he might entirely give himself up to Devotion. *Monsieur Pascal* a man most eminent in all sorts of humane knowledge, yet ten years before his Death, he distasted them and professed that nothing besides

besides *Religion* was an object worthy an ingenuous mans *study*, because those *studies* produced no consolation in time of affliction: and therefore though there were some advantage in them as to *converse with men*; yet we might not prize them above their due *value*: And that if it were better to know and undervalue, than be ignorant of them, yet it were better be ignorant: than know and overvalue them. *Petrarch* in his old age left *Helicon* for *mount Olivet*, and the *Cardinal Perron* though formerly a great *Poet* and *Orator*, yet kept not so much as any *Book of humanity* in his *Library*.

Discourse of Education p. 114.

Forraign Education usually perverts *Youth*, 89 and therefore *Eteocles* would not give *Hostages* to *Antipater* of the *youth*, but of grave men. And the *Persians* when wanting a King they sent for some of the *Royal family*, then *Hostages* at *Rome*, were afterwards displeased, and cut them off, as not agreeing with the manners and custome of the Country.

Disc. Educ. p. 194.

The neglect of their Pens have ruined many, 90 particularly that great Master of *Civility*, the *Author of Galileo*: For going to present to the *Pope* a *petition*, by a mistake he delivered a *Copy of Licentious verses* writ by himself, whereby he lost the *Popes favour*, his own
Re.

Reputation and all hopes of farther advancement.

Idem p. 228.

- 91 *Augustus* advised *Tiberius* not to be offended with peoples speaking ill of them; It sufficeth saith he, that we can secure our selves from their doing us harm. When one said he was a *Tyrant*, he answered, Were I so, he durst not have said it: To one calling him *dwarfe*, Well said he then I will get *higher Shoes*.

Idem p. 247.

- 92 It was the observation of a great *Prelate*, that a *Courtier* at *Rome* ought to have a Thousand *Ducats Rent*, Two thousand in his *purse*, and be a thousand Miles from his *Kindred*.

p. 268.

That *Courtier* is happy that hath opportunity given him of shewing his *prudence* and *valour*. *Sejanus* by one *action* of saving *Tiberius* Life with the *hazard* of his own, obtained that Reputation, that he governed the whole *Empire*, and had almost settled it upon himself, through the great confidence *Tiberius*, though otherwise a very *jealous Prince*, had in him.

Discourse of Education p. 277.

- 93 *Calvins* name was so odious to the *Papists*, that they would not name him. Hence in their *Spanish expurgatory Index*, p. 204. they give this direction; Let the name of *Calvin* be suppressed, and instead of it, put *studiosus*
qui-

quidam ; and one of their *Profelytes* went from *Meniz* to *Rome* to change his native Name of *Calvinus* into the adopted of *Baronius*.

Bp. Morton Cath. Appeal. Ep. d' dic.

It was *Stapletons* advice to the *Duke* of 94
Parma, when *Governor* of the *Low-Countries*,
in reference to the divisions in point of *Reli-*
gion then on foot, to cut all knots of *Argu-*
ment with *Alexanders Sword*, and to beat them
down with *Hercules Club*, rather than to la-
bour to appease and moderate them by the
Harp of Apollo. To repress them by *violence*,
rather than moderate them by *Judgment*.

Mortons Appeal. pref.

Some *Parents* and *Nurses* with their milk 95
and food of *Life*, do ordinarily transfuse some
insensible seed of their own hereditary *infirmi-*
ties, which in time grow upon their *Children*,
and become both sensible and dangerous un-
less they are purged out ; so it must be ac-
knowledgeed of *St. Gregory*, and *Austin*
whom he sent into *England*, and that together
with the substantial *Doctrin* of the *Christian*
Faith, his *Scholars* and *Converts* might receive
some few of his *infirmities* and *superstitions*,
which like hereditary *diseases* increasing with
time and growing *stronger*, ought not therefore
to be still *cherished*, because *hereditary*. *Id. p. 5.*

The *Devil* appeared unto one *Secundello* a 96
Deacon in the likeness of our *Saviour*, and
said unto him, I am *Christ*, Go forth, and do
Cures,

Cures, and heal *Diseases*: he being seduced with this *delusion* did so, and putting his hand upon the *infirm* in the name of *Christ*, they were immediately *healed*: and he returned stuff'd with *pride* and *vain glory*.

Mortons appeal p. 18.

- 97 It's noted of *Caesar*, that he therefore disclaimed the Title of a *King*, that thereby he might more plausibly and popularly execute all *monarchical* and *Kingly power* and *Authority*. The *Pope* styles himself *Servus Servorum*, The *Servant of Servants*, that thereby he may *Lord* it over *Gods Heritage*. And notwithstanding this Title of *Humility*, yet the Book of the *Pontifical Ceremonies*, doth require that all *Mortal Men* of whatsoever *State* or *Degree*, when they come first into the *Popes* presence, must *kneel* thrice and also *kiss* his *feet*.

Idem p. 35 --- 159.

- 98 *Platina* relates, that *Pope Sabinian* commanded first the lighting of *Lamps* in the day time in *Churches*, for this reason, *ut Hora distinguatur officii gratia*, that the *Houres* for *Divine Offices* might be distinguished and duly observed. And so we read in our *English Histories* that King *Elfrid* (who divided the natural day into three eight *houres*, viz. One for his bodily *refreshment*, one for his *studies*, and the third for the *affaires* of his *kingdom*,) measured his time by the burning of *Wax-tapers*; *Clocks*, and

and *Watches*, and *Hour-glasses*, being not then invented.

Idem p. 57.

Binius relates that some *Donatists*, who in 99
contempt threw the Sacramental bread unto
Dogs, were by those *Dogs* fallen mad set up-
on and eat up themselves. And in *St. Johns*
Colledg in *Cambridg*, *Dr. Whitaker* being the
Master, one *Booth* a Bachelor of *Arts*, and
an excellent *Scholar*, who in contempt had ta-
ken the Sacramental bread, and thrown it o-
ver a *Wall*, not long after, threw himself Head-
long from the battlements of the *Chappel*, and
died within four and twenty hours after.

Idem p. 132.

Pope Alexander in the behalf of *Ferdinand* 100
King of Portugal, thus decrees concerning *In-*
dia. Upon our meer Motion and Liberality,
(saith, he) and from the fulness of our *A-*
postolical Authority, we give unto you, all
the *Islands* and *Lands*, as well those which
are found out, as those which shall hereafter
be discovered in *India*, from the *North-Azo-*
res unto the *VVest*, to you and your *Heirs* for
ever: And this upon no better *Truth* or *Title*
than the *Devil* promised the *Kingdomes* of
the *VVorld* to our *Saviour*.

Bp. Mortons appeal p. 155.

The *Popish VVriters*, though confessing some 101
of their *Popes*, as *John* the twelfth to be *scle-*
ratisimos & Monstra, most Wicked Monsters;
yet

yet *stile* them of good and godly *Memory*. Because say they; we herein respect not what they *did*, but what became them to have *done*. By which reason, like *honour* of blessed *memory*, belongeth to *Jeroboam* among the *Kings*, *Balaam* among the *Prophets*, and *Judas* among the *Apostles*.

Idem p. 159.

- 102 The *Books* of accounts belonging to *Christ Church* in *Canterbury*, do testifie, that there being three several *Offerings* in that *Church*, One to *Christ*, another to the *Virgin Mary*, a third to *Thomas Becket*: The *Oblation* to *Thomas Becket*, *communibus annis*, did amount to eight hundred, or a thousand pounds; To our *Lady* two hundred pounds; To our *Saviour* sometimes five Marks, sometimes twelve Marks, and sometimes *Hoc anno nihil*, This year Nothing.

Bp. Mortons appeal. p. 242.

- 103 The necessity of *ministring* the *Eucharist* to *Infants* was defended by *St. Austin*, and *Innocent* the first, and was practised by the *Church* almost six hundred years together, yet at length was left off, and rejected as a *fond* and *unwarrantable* custom.

Idem p. 241.

I M M A N U E L.

Historical Collections.

Century IV.

Zeno being asked how a man might be wise, answered, He must converse vwith the *dead*, viz. by reading, understand and know the acts of the *Antients*. 1

Don Pedro Men. Imp. Hist. preface.

The Trophies of *Miltiades* stirred up *Themistocles*. What *Homer* wrote of *Achilles* provoked *Alexander*, and *Alexanders* History did *Julius Caesar* to great exploits. 2

Ibid.

Philosophy, Rhetoric, Mathematicks and *Astrology* have been banished *Rome*, and a long time it was e're *Physick* was admitted. 3

Ibid.

Sylla having overthrown *Marins*, made himself *Dictatour*, and seized on *Rome*; nevertheless before his death, he deposed himself from his *Dictatorship* and left it at liberty. *Pompey* followed *Sylla's* faction and *Caesar Marins*. 4

p.4.

The greatest civil warr that ever was in the World was between *Pompey* and *Caesar*, in which were engaged all the *Roman Senators* and *Souldiers*, and lasted five years. It was waged 5

waged in Italy, France, Spain, Epirus, Thessaly, Egypt, Asia and Africa. The whole Roman Empire not sufficing the ambition of the two Commanders, Pompey not enduring an Equal, nor Caesar a Superior.

Imperial History p. 6.

- 6 Men commonly judge that lawful in themselves, which they condemn in others. Pompey would not allow Caesar to stand for the Consulship, being absent, though he himself had it before he was of lawful age.

Idem p. 7.

- 7 Caesar coming to the River Rubicon, which the Senate commanded him not to pass with his Army, is reported to use these words, If I forbear, it will be the beginning of my disgrace; and if I pass, it will be to all Men Mortal: Yet preferring his own honour before publick good, using these Words, *Jacta est Alea*, the Lot is Cast, past the River and began the Civil War.

p. 8.

- 8 Pompey having raised a new raw unexperienced Army, his Old Legions being in Spain, under patricians and Afranius two inept Captains, Caesar being in suspense which to attack first, at last resolved to go into Spain, saying, Let us go first against the Army that is without a Captain, and then against the Captain that is without an Army.

- 9 Caesar disguised, with three Servants entred

a *Brigandine* intending to cross the *Sea*, but coming down the *River* to enter the *Sea*, it was so *troublous* and *tempestuous*, that the *Master* not daring to pass farther would have returned. Then *Cesar* discovered his face and said, Fear not, thou carriest *Cesar* and all his *Fortunes*.

p. 12.

Pompey worsted *Cesar* at *Dirrachium*, but 10 prosecuted not his *Victory*: On which *Cesar* said to his *Friends*, Of a truth this *Day* had ended our *Wars*, if our *Enemies* had had a *Captain*, that had known how to use his *Victory*.

p. 13.

Cesar commanded his *Horse-men* fighting with 11 *Pompey's Cavalry*, who were nice and effeminate *Gentlemen*, to strike them no where but in the face, which they not able or willing to endure, presently retired and lost the *Day* to *Cesar*. *Pompey*, flying towards *Egypt*, had his *Head* smitten off in a *Boat*, by the command of the *King of Egypt*, which *Cesar* wept at, when it was threw'd unto him, and put to *Death* those that did it.

Imperial History p. 15.

Afranius one of *Pompey's* *Captaines*, and *Juba* 12 *King of Mauritania*, rather than fall into *Cesar's* *Hands*, determined to dye, fighting the one against the other. *Juba* slew *Afranius*, and afterward commanded his own *Slave* to

H

kill

kill himself, and so *died* desperately. p. 18.

- 13 *Cesar* returning to *Rome* had four triumphs granted him, one for *France*, the second for *Egypt*, the third for *Pontus* and King *Phraaces*, which he conquered so quickly that he wrote of it, *veni, vidi, vici*, I came, I saw, I conquered. The fourth for *Juba*. As for his Conquest of *Pompey*, he refused because it was over a *Roman Citizen*.

Ibid. p. 18.

- 14 *Cesar* being in great danger in his last war in *Spain* against the younger *Pompey*, was ready to have killed himself, but recovering the day, he said of it, That in other *Battels* he fought for his *Honour*, but in this for his *Life*.

Idem p. 19.

- 15 When *Cesar* was counselled to have a *Guard* alwayes about him; He answered he would have none, for he would rather *dye* once, than live in perpetual care and fear.

p. 21.

- 16 *Cesar* in the fifty sixth year of his age was slain in the *Senate*, seventy of the chief *Senators* conspiring his *Death*; he having the *Night* before, when a question was asked, what *Death* was best, answered, The *sudden* and not *propensed*. His wife dreamt that *Night* that he lay dead in her *Lap*, and *spurina* warned him to have heed to the *Ides* of *March*, and a *Note* was given to him going to the *Senate*.

senate, discovering the conspiracy, which he began to read, but was interrupted and died with it in his hands.

p. 23.

When *Marcus Antonius* made the Funeral Oration for *Cesar*, who was slain forty and two years before the Birth of our Saviour, he shewed his bloody Robe to the People, which so enraged them, that they ran with burning-brands from the fire of *Cesar's* burning, and set on fire the Houses of *Brutus* and *Cassius*, two principal Conspirators, and slew in their rage one *Elius Cinna*, mistaking him for *Cornelius Cinna* one of *Cesar's* Murderers, though he was his Friend. And observable it is, that all *Cesar's* Murderers within three years died, and not one of them of a natural death.

Imperial History p. 26.

Augustus *Cesar* shut *Janus* Temple three times in token of Universal peace, which had bin but twice shut before from the foundation of *Rome*; and in the forty and second year of his Reign, the last time that he shut *Janus* Temple, *Christ* was born.

Idem p. 49.

Tiberius though most unchast himself, yet was a great punisher of unchastity in others. In the eighteenth year of whose Reign *Christ* was Crucified; whom *Tiberius* would have had

the *Senate* admit into the number of the *Gods*, but they refused.

p. 59.

- 20 When one condemned by *Tiberius*, desired that he might be put to present *Death*; he answered, No, I am not yet so much your *Friend*.

p. 60.

- 21 *Caligula* was the best *servant*, and the worst *Lord* in the *World*; He made a *Bridg* three Miles over an *Arm* of the *Sea*, covered it with *Earth* and built *Houses* on it, and burnt such an infinite number of *Torches* in the *Night* he lay there, that the darkness of the *Night* was expelled; whereupon he brag'd, that he had made of the *Sea*, *Land*, and of the *Night*, *Day*. He commanded himself to be worshipped as a *God*, yet was so afraid of *Thunder*, that he would creep under a *Bed* to hide himself: He wish't all the *Roman* People had but one *Neck*, that he might destroy them all at one blow. He gathered a great *Army* and marshalled them on the *Sea coast*, and commanded them to gather *Cockle-shells*, for which he demanded *Triumph*, and was killed by *Conspiracy* in the year of our *Lord God* sixty three.

Imperial History p. 70.

- 22 *Nero*, though most cruel by *Nature*, yet feigned *Clemency*, insomuch that a *Warrant* being brought him to sign, for the putting one

to

Cent. IV. *Historical Collections.* 101

to Death; He said, he would that he could not write.

p. 85.

When *Agrippina* was told that her Son should be *Emperour*,² but that he should kill his Mother. She replied, Let him have the *Empire*, and then kill her and spare not; which he accordingly did, and viewed his Mothers Womb in which he lay. 23

Idem p. 89.

In the days of *Nero*, the City of *Laodicea* was wholly laid wast, and destroyed with an Earth-quake. 24

p. 90.

In the days of *Nero*, it was more dangerous to be rich, than to commit offences: Few were punished because of their misdeeds, but many lost their lives because of their wealth. 25

Idem p. 91.

When *Nero* espoused *Sporus*, whom he castrated, as his wife. One hearing of it, said, It had been well for the *World*, that *Nero's* Father *Domitianus* had never had but such a Wife. 26

Idem p. 94.

Nero set *Rome* on fire, and in six Days and seven Nights would not suffer it to be quenched; so that of fourteen Parts, ten were burned; and the while got up into a high Tower, where delighted with the sight, He sung verses out of *Homer* concerning the burn- 27

ning of *Troy*. He raised the first persecution against *Christians*, whom he covered with *Wild Beasts Skins*, and then set *Dogs* at them.

p. 94.

- 28 *Otho* when his *Army* was discomfited, to a void effusion of more *Roman blood*, slew himself, and when he was burned, divers slew themselves for love of him.

Imperial History p. 112.

- 29 *Vitellius* coming into the *Fields*, where the dead Bodies that were slain, taking part with *Otho*, lay unburied, his *Souldiers* and *Captains* holding their *Noses*: He reprov'd them, saying, that there was not a sweeter smell in the *World*, Than the smell of an *Enemy* being Dead, especially a *Citizen*. He banished *Astrologers* and *Mathematicians*, because they had foretold he should not reign above a year. He was excessive in his prodigality, and most bloody in his cruelty. He put to Death two young men, only because they had interceded for their Father, whom he had condemned to Death.

p. 115.

- 30 *Vespasian* was made *Emperor* against his Will, and forced to accept of it with drawn Swords by his *Souldiers*, who threatned otherwise they would immediately kill him: He was a good Prince, lived seventy nine years, died in his Bed. For his health he used frictions, and fasting one day every month without eating any thing.

Id. p. 117. 129.

Titus

Titus was called *Delicia humani generis*, 31
sent none from him discontented. One Night
having given nothing that day, he said to his
Friends, *Hæu! diem perdidit*; and when two great
men had conspired his *Death*, he freely for-
gave them without *punishment*.

Domitian delighted in catching *Flies*, and 32
though he were *evil* himself, yet he *severely*
punisht *evil Governours*: He commanded him-
self to be called *God* and *Lord*. p. 136.

When a *Battel* was fought in *Germany*, be- 33
tween *Saturninus*, and *Appius*, who was *Do-*
mitians General, *Appius* got the *Victory*, the
News whereof was brought to *Rome* the same
day.

An *Astrologer* told *Domitian* of his *Death*. 34
The *Emperor* asked him, whether he knew his
own: He answered he should be *killed* and *ea-*
ten with *Dogs*: the *Emperor* commanded him
to be *killed*, and his *Body* to be *burned*; while
which was doing, there fell a great shour of
rain, put out the *fire*, and the *Dogs* came, and
did eat him.

Imp. Hist. p. 139.

Nerva was an excellent *Prince*, released the 35
Christians from *Banishment*: *John* the *Divine*
came then from *Pathmos* to *Ephesus*. He
made *poor mens Sons* to be brought up at the
common *charge*, and sware that no *Senator*
of *Rome* by his *command* should be put to
Death, which *Oath* he performed: He was

wont to say, that he remembred not that he had done any thing, but that he might giving up his *Empire*, live privately without fear. He chose *Trajan* meerly for publick good to succeed him.

p. 144.

- 36 *Trajan* being reproved, for his too much familiarity with his *Subjects*; he answered, that he desired to be such an *Emperor* towards his *Subjects*, as he would wish they would be to him, if he were a *Subject*.

p. 144.

- 37 The *Nobles* of *Armenia* presented *Trajan* with a very fair *Horse*, that coming into his presence, kneeled upon both knees, and bowed his *Head* to the ground.

Imperial History p. 150.

- 38 When *Trajan* lay at *Antioch*, a terrible *Earth-quake* overthrew the city, and all his *Palaces*; so that he was fain to keep in the *Field* in *Tents* for many days.

Id. p. 151.

- 39 *Trajan's Ashes* were set up upon the top of a *Pillar* in the *Market-place* at *Rome*, which was of one whole *Stone*, containing 140 *Feet* in height.

Id. p. 154.

- 40 The *Jews* when bound to keep the *Law*, upon every light occasion became *Idolaters*; and now the *Law* is abolisht, most obstinately persevere in it,

Idem p. 161.

A certain *Roman Knight* came to entreat a favour at *Trajan's* hand; the *Knight* being *Old*, had a gray *Beard*, and was full of white *Hairs*, and failing of what he desired, within a few days after, he came again with a new petition to the same effect: But in the mean time he had dyed his *Beard* and *Hairs*, and looked young again, which being noted by the *Emperor*, he to jeer him therewith, answered, I would be glad to do you the pleasure you require, but there are but a few days past since I denyed it to your *Father*, which desired the same: Wherefore it seems to me a matter unjust to grant that to the *Son*, which I would not to the *Father*; and the *Old Knight* departed with shame.

Imp. Hist. p. 158.

It having not rained in *Africa* for five years together, upon *Adrian's* coming it rained plentifully, which made him double welcome. He rebuilt *Carthage*, and afterwards *Jerusalem*, and died of wilful abstinence, using this saying; *Turba Medicorum interfecit Regem*, The multitude of *Physicians* kill'd the *King*.

p. 61. - 1691.

Commodus intending to put to Death several persons, and having written their Names down; his Concubine *Marcia* lighted upon the List, and finding her own name, she with others contrived and procured his Death with poison and stabbing.

p. 179.

When

- 44 When the *Pretorian Souldiers* had rebelliously slain *Pertinax*, they openly proclaimed the sale of the *Empire* to him, who would give most, and *Didius Julianus* bought it of them; but after seven months was slain by the contrivance of that *Senate*.

p. 189.

- 45 *Audentius* upon the death of *Caracalla* being profered the *Empire* utterly refused it, and would not by any persuasions be brought to accept of it.

p. 208.

- 46 *Heliogabalus* turned the day into night, and the night into day. He rose from his Bed about sun setting, and laid himself to sleep about day breaking; and ordered that business which should be done by day should be done by night, and what was to be done by night, should be dispatcht by day.

p. 210.

- 47 *Alexander Severus* would admit no Officers in his Court, that were not honest and of good fame, and would not suffer any to buy places of *Judicature*; and to know how his Officers discharged their trust, he had certain secret Honest men that were to watch, and report their Carriages to him. He apparelled himself decently, but never costly: He never gave Office for favour, but desert; and when his Mother told him, that his overmuch familiarity made his raign of less Reputation; He answered,

ed], true, but thereby more firm and durable. In his Wars, he did eat no other meat, than what the rest of his Army did, and had often in his Mouth; Do not that to another, which thou wouldest not to be done to thy self.

Imp. Hist. p. 213.

• *Macedonius* slaying *Ticus*, who was set up 48
Imperator against *Maximinus*, brought his Head
to *Maximinus*, who put him to a cruel death
for murdering his Sovereign, and being a Tray-
tor to his Friend.

Idem p. 230.

Philip by the same means he got the Em- 49
pire, lost it; the same Souldiers putting him
to death, which he made use of to put *Gadie-
nus* to death.

Imperial Hist. p. 245.

In the time of *Galiennus*, there were thirty 50
that usurped the name and Ensignes of the Em-
pire; and none of them dyed a natural death,
but were most of them slain by the Souldiers
that set them up.

p. 255.

In *Galiennus* time the Sun shone not in ma- 51
ny days. Many Cities were overflowed with
the Sea, and in one day there died in Rome
five thousand Persons. But the Emperor swal-
lowed up with sensual pleasures regarded it
not; and when the whole kingdom of Egypt
was lost, he answered, And what then, can-
not

not we live without the Linnen Cloth of *Egypt*?

p. 257.

- 52 *Zenobia* would never lye with her *Husband* after she was with *Child*. Neither twice till by natural *signes* she knew whether she had conceived or no.

p. 265.

- 53 *Aurelianus* slew forty Men in one day, and in all nine hundred with his own hands; Besieging *Tyanea*, he threatned after destruction, not to leave a *Dog* alive, but being terrified with the apparition of *Apollonius*, he only put to death *Heraclemon*, that betrayed the City to him, judging him not likely to prove faithful to him, who was a *Traytor* to his own Country, and gave his *Souldiers* liberty to kill all the *Dogs*, but not the *Men*.

Pedro Men. imp. History p. 275.

- 54 *Aurelianus* being about to sign an *edict* against the *Christians*, a *Thunder-bolt* fell so near him, that all men thought he had been slain, notwithstanding which, he persisted in his *persecution*, and was murdered by his own *Servants*.

p. 278.

- 55 *Tacitus* the *Emperor* cholen by the *Senate* on the entreaty of the *Souldiers*, was so temperate, as in his diet, so in all things that he would not allow his *Wife* the *Empress* to wear any

IV. Cent. IV. *Historical Collections.* 109
any precious stones or jewels of any great price.

Id. p. 278.

Carus the Emperor was slain by a thunder-bolt that fell on him in his Tent. *Anno Dom. 287.* 56

Dioclesian by an edict commanded his Foot to be kiss by those that came to salute him. 57

p. 300.

Probus the Emperor having brought the Empire into a quiet and peaceable, from a troublesome and turbulent posture, was heard to say, That he would speedily take such a course, that there should be no more need of any Men of War. This Speech was so distasteful by the Souldiers, that they conspired and procured his death. 58

p. 290.

Dioclesian being but a common Souldier, was told by a Witch that he should be Emperor when he had slain a Boar. He therefore afterwards kill'd many but was not Emperor till he had slain *Aper*, who had treacherously kill'd the Emperor *Numinianus*. 59

Idem p. 296.

Dioclesian and his Colleague, after they had reigned together twenty years, in one day voluntarily resigned up the Empire, and betook themselves to private Lives: and when afterwards *Dioclesian* was importuned to resume the Imperial Diadem; He utterly refused it, pro-

protesting that then he began to *Live*, when he began to *Live* private.

Imp. Hist. p. 302.

- 61 *Galerius Armentanus* was smitten with *Lice*, and *slew* some of his *Physicians* for not curing him, and being apprehensive that his punishment was for persecuting the *Christians*; He recalled his *Edicts* against them, and desired their *prayers* for him, but *died* of that *disease*.

p. 306.

- 62 *Constantine* being ready to fight with *Maxentius*, and in doubt, was encouraged by a *Vision* of a *Cross* in the *Air* with this *Word* spoken in *Greek*. In this *sign* thou shalt overcome; who accordingly having obtained *Victory*, forbade any for hereafter to be put to death on the *Cross*.

p. 309.

- 63 *Maxentius* intending to entrap *Constantine*, caused a false *Bridg* to be made over *Tyber*, but being worsted by *Constantine*, fled and perished by the falling of that *Bridg* into the *River*.

p. 309.

- 64 *Licinius* being unlearned himself affirmed that *Learning* was a publick pestilence.

p. 319.

- 65 *Constantines* wife *Fausta*, being denied in her unlawful suit by *Crispus* *Constantine's* Son by a former *Wife*, accused him to his *Father*,

ther, as intending to ravish her, on which he put him to death, but afterwards understanding his Sons Innocency, he justly revenged his Sons death with hers.

p. 312.

Constantine to beautify *Bizantium* now Constantinople, disrobed all the rest of the World of what was precious or stately.

p. 314.

At the Council of *Nice*, wherein were three hundred and eighteen Bishops, when divers Bishops accused one the other; He concealed their Complaints, and perswaded them to Unity.

Imp. Hist. p. 316.

Arrins the Author of the *Arrian Heresie*, died on the draught his Entrailles gushing out.

p. 318.

Julian the Apostate intended to extirpate the Christian Religion not by cruelty but policy, by gifts: And preferments, forbidding them Schools and Learning and all advancement, except they would forsake their Religion: And having promised his Gods to sacrifice Christian blood, if he returned Victor over the Persians; He was wounded by an Arrow shot from an unknown hand, and kil'd and dyed, crying out, O Galilean thou hast overcome.

p. 332.

In

- 70 In the reign of *Kalentinianus* the first it rained perfect *Wool* in great abundance.

Id. p. 339.

- 71 *Jovinianus* in *Julians* time gave up his *Offices*, because he would not deny his faith, and being on *Julians* death chosen *Emperour*, he refused till the whole *Army* acknowledged themselves *christians*. He was stifled by the smoke of *Charcoale*.

Idem p. 335.

- 72 *Valens* the *Emperor* being a *Negromancer*, enquiring of the *Devil*, who should succeed him, was answered, One whose name began with a *Θ Th*, whereupon divers whose names began vvith that Letter vvere put to death by him.

p. 342.

- 73 *Maximus* having usurped the *Empire*, that he might intrap *Gratianus*, caused a report to be spread, that *Gratianus* *Wife* vvith a good Company of *Souldiers* vvvas come to see her Husband, and to go vvith him into *Italy*, and sent a *Messenger* vvith counterfeit Letters to advertise him of it. After this he sent one *Andragathius* a subtile *Captain*, to the end he should put himself into a *Horselitter* vvith some chosen *Souldiers*, and go to meet *Gratian*, feigning himself to be the *Empress* and so to surprise and kill him. The cunning *Champion* performed his business, and at *Lions* in *France*, the *Emperor* came forth to meet his *Wife*, and

and coming to the Horse-litter was taken and so killed.

Imperial History p. 344.

Theodosius, because the *Citizens of Thessalonica* had in a popular humour slain their *Magistrates*, which he had appointed over them, caused his *Souldiers* to put to *Death* seven thousand of the common people, without making a difference, *Faulty* or *Faultless*. For which act of *cruelty* *St. Ambrose*, when the *Emperor* came to *Millain* and would have entered the *Church*, forbad him and *excommunicated* him; the good *Emperor* obeyed the *excommunication*, and for eight *Months*, till on his *Repentance*, he was restored, forbore the publick *Assemblies*, and by the *Bishops* injunction published an *edict*, that none condemned by the *Emperor* should be put to *Death* within thirty days after the *Sentence* passed.

p. 355.

Alaricus marching towards *Rome* with a purpose to *destroy* it, there came a *Monk* to him, who admonished him that being a *Christian* he should desist. To whom *Alaricus* answered, I let you to understand *Man of God*; that I go not of my own *will* against *Rome*. But I assure thee, that there daily appears unto me a *Man* that doth urge me and importune me thereunto, saying, Get thee to *Rome* and *destroy* it, even to the ground.

Id. p. 364.

Theodosius

- 76 *Theodosius* the second being reproved for giving so many condemned *Malefactors* their pardon; He answered, I would to God I could raise again those that I have put to Death.

Id. p. 385.

- 77 *Pulcheria* the daughter of *Theodosius* the second, marrying with *Martianus* an ancient captain, took security of him, that they should both live chaste, for she was resolved to keep her *Virginity* inviolable, which *Martianus* accepted of, and they both observed.

Imp. Hist. p. 388.

- 78 *Attila* King of *Hunnes* called himself the terror of the World and scourge of God.

Id. p. 388.

- 79 *Ecus* a most valiant Roman, that vanquished *Attila* King of *Hunnes* in a Battel, in which fought on both sides a Million of Men, was by *Valentinian* suspecting him, unjustly slain. *Valentinian* asking *Proximus* a discreet and noble Courtier, whether he had not followed the best counsel in so doing, was answered; Whether *Ecus* was slain with reason or without reason I dare not determine, but this I can affirm, that by killing him thou hast with thy own Left hand cut off thy Right: In which he was a true Prophet.

Id. p. 393.

- 80 *Attila* having razed *Aquileia* and intending for Rome, *Valentinian* the Emperor sent *Leo* the Pope with many Senators to entreat him to spare the City, which he doing and being

ing demanded by his *favourites*, why he did it; He answered, That he durst not deny the *Popes* demand. For whilst he stood talking with him, he thought that he saw two *Old Men* with unsheathed *Swords* threatening to kill him if he denied it, and therefore he durst do no other.

In the reign of *Anastasius* the first, who being an *Eutichean* was slain with a *Thunderbolt*, One *Proclus* made a great many such burning-Glasses, that being set upon the *Wall* and *Turrets*, set on fire the *Ships* and *Engines* that were in the *Harbour*. 81

P. 415.

Anastasius being dead, *Amantius* an *Eunuch* tampered with the *Souldiers* to make *Theocritus* *Emperor*, and to that end delivered to *Justinian* (who till seventeen years old was a *Neat-herd* in *Thrace*) a vast sum of money to be distributed amongst the *Captaines*, which he taking, dealt with them for himself, and so obtained the *imperial dignity*. 82

Imp. Hist. p. 419.

Narses a valiant *Captain*, having recovered *Italy* from the *Goths*, and having governed it twelve years, being calumniated by *Justin*, who succeeded his *Grand-father Justinian*, was commanded home and a *Successor* sent him, and *Sophia* the *Empress* added this taunt, that she would have him to come home to spin *Wool* with her *Women* in *Constantinople*. He en- 82

raged with this scorn, replied that he would twist her such a *web*, that she should never untwine, and so called in the *Longobards* that overcame and possessed all *Italy*. p. 442.

- 84 *Albinus* King of *Lombardy*, having caused his wife *Queen Rosamond* to drink Wine at a publick *Banquet* out of her Fathers *Scull*, she in *Revenge* plotted and procured his *Death*.

p. 445.

- 85 *Baras Hormisda's* General being vanquished by the *Romanes*; *Hormisda* sent him in disgrace a *Womans Garment*. Upon vvhich *Baras* rebelled against him, and vvas the occasion that *Hormisda* vvas deposed, and *Cosroes* set up in his place.

Idem p. 453.

- 86 *Mauritius* slain by *Phocas*, vvho had murdered in his sight, tvvo Sons, three *Daughters*, and his *Empress*, had foretokens of his *Death*. At noon day in the Market of *Constantinople* there appeared a Man to the *Emperour*, in the habit of a *Monk* holding a *Sword* in his hand and said with a Loud *Voice*, The *Emperor Mauritius* shall die by the *Sword*; and then vanished. He likewise in his sleep dreamt, that a *Souldier* named *Phocas* had murdered his *Wife*, *Children*, and afterward *himself*, and being troubled, he asked his *Brother* what *Phocas* was, he answered, a *Coward*, then said the *Emperor* he is cruel and a *Murderer*, which accordingly came to pass. *Mauritius* at his death often

often repeated, *Just thou art O Lord, and righteous is thy Judgments.*

p. 458.

Cosroes King of *Persia* having Conquered *Jerusalem*, carried away thence that part of *Christ's Cross*, vvhich the *Empress Helena* had left there, and kept it fourteen years, but it was restored to *Heraclius* by his Son, and *Heraclius* the *Emperor* entring *Jerusalem* carried it with great joy upon his shoulders.

imp. Hist. 471.

Heraclius the *Emperor*, who in his old age, degenerated from the *vertues* of his youth, and in whose time *Mahomet* sprung up, is reported to dye of a strange disease called *Priapismus*.

p. 471.

Rodwaldus King of the *Lombards*, falling in Love with a *Noblemans Wife*, being taken with her, was slain by her Husband.

The *Emperor Constans* the second having besieged *Rimoaldus* the Son of *Grimoaldus* King of *Lombardy* in *Benevent*; The Son distressed sent to his Father by one that was his Nurse-father for relief; who being intercepted by the *Emperour*, was commanded by him to go to the Walls of the City, and to tell *Rimoaldus* that his Father was not able to assist him, and therefore he should yield. Who being brought bound before the Walls, told *Rimoaldus*, that his Father would have him be of good cheer, for this day he arriveth at the Ri-

ver *Satrico*, and within these three dayes will be here with an *infinite Army*. I can say no more, I am in the *Enemies* hand, who begin to *Murder me*, I recommend unto you my *Wife* and *Children*. Having said these words, the *Emperors* *Souldiers* kill'd him presently.

p. 480.

- 91 *Leoncius* surprized his Master *Justinian* the second, and cut off his *Ears* and *Nose*, and banisht him into *Pontus*, and took the government and *Imperial Title* to himself, *Anno Dom.* 696. *Leoncius* having reigned three years, *Tiberius* rebelled against him, and served him as he had served *Justinian*. He banisht one *Philippicus*, because he had reported that he dreamt an *Eagle* pitcht upon his *Head*. *Justinian* recovering dealt so by him, and slew both him and *Leoncius*; and as often as he would have wiped his *Nose*, if he had had one, he caused some of those that had been followers of *Leoncius* to be slain, and fearing *Philippicus* because of his dream, and intending his destruction, he enforced him to stand upon his guard, and fighting with him was slain, and lost his *Kingdom* to him.

Imp. Hist. p. 495.

- 92 *Irene* Mother to *Constantine* the sixth being put by her government by her son come to age, out of desire to rule surprized her Son, and put out his *Eyes*, and took upon her the government of the *Empire*,

Leo the Emperor fighting against *Cramas* 93
King of *Bulgaria* in a great *battel*; the two
Princes happened to *meet*, and the Emperor
slew with his own hands the *Bulgarian* King.

p. 522.

A Cardinal named *Swinesnont*, *Os porci*, in the 94
daies of *Ludovicus Pius* Emperor was chosen
Pope, and because it was a very unseemly name
for so High a *dignity*, by a general consent it
was *changed*, and he was called *Sergius* the se-
cond. Hence arose the *custom* of the *Popes* al-
tering their *names* after their election to the
Popedom.

Imp. Hist. p. 538.

The Emperor *Theophilus* of *Constantinople* 95
fearing a Captain called *Theodosius* would usurp
the *Empire* after his *death*, but a few hours
before he died, himself caused that *Theodosius*
his head to be *smitten* off.

Lotharius the first having raigned fifty years, 96
gave up his *Empire*, and professed himself Monk:
In his time Pope *Joan* an English *woman* held
the *Papal dignity* two years.

p. 544.

In the raign of *Lewis* the second, Emperor, 97
who died *Anno dom.* 878. in the City of *Bres-*
sia in *Lombardy* for three days it rained blood
so *fresh* and *perfect* as if it had been of a *Bull*
or other beast newly killed.

Basilus Emperor of *Constantinople* riding on 98
Hunting was killed by a *Stagg*.

Imp. Hist. p. 553.

- 99 The Emperor *Arnulph* besieging the Duke of *Spoleto* in *Benevent*, the Dutchess corrupted a *Chamberlain* to give him a sleeping *Potion*, which the Emperor taking awaked not in three *Days* and three *Nights*; afterwards finding himself ill, he returned home and died of the Low-sy disease.

p. 558.

- 100 In the Raigh of *Osbo* the fourth Emperor about nine of the Clock in the *Morning*, there appeared in the *Element* a great Flaming *Fire*, like to a burning *Torch*, which continued a great while, and the light being vanished, there appeared in the same place the likeness of a *Serpent*. The Emperor was poysoned by a pair of perfumed *Gloves*, given him by the *Widdow* of *Crescentius*, whom he too familiarly conversed with, and whose Husband the Emperor had caused to be put to *Death*.

Imp. Hist. p. 595.

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I M M A N U E L.

Historical Collections.

Century V.

HENRY the second *Emperor* was perswaded against his will to marry the daughter of the *County Palatine of Rhine* called *Amigunda*, with whom undiscovered and unknown to any till his *death*, he liv'd most chastly, both of them observing *Voluntary Virginity*, without having any carnal *knowledge* the one of the other.

1

Idem p. 199.

Amigunda wife to Henry the second *Emperor* being accused of *Adultery* cleared her *Innocency* by undergoing the tryal of *Ordalio*, viz. by going *blindfold* and *barefooted* over certain plates of fire-hot Iron.

2

p. 600.

Zoe the Wife of *Romanus Argyrophilus Emperor* of *Greece*, procured her Husbands *death* by the hands of *Michael Paphlagonus*, with whom she lived in *Adultery*, and afterwards married him, and he became *Emperor*.

3

Idem p. 601.

Pope Gregory the fifth in the *Order* concerning the *Election* of the *Emperour*, decreed, That besides

4

besides the *Golden Crown*, he should receive from the *Pope*, he was to be *Crowned* with two others, one of *Straw* in the City of *Min-zo* in *Lombardy*; the other of *Lead* in the City *Millain*.

Imp. Hist. p. 603.

- 5 Henry the fourth *Emperor* fought in ranged *Battels* with *Ensigns* displayed sixty two several times, and for the most part had the *Victory*. He was excommunicated by the *Pope*, and to obtain his *absolution* came three days together barefooted to the *Gates* of the City *Cannsum*, where the *Pope* was, and with much difficulty obtained it; but was afterwards excommunicated and so dyed, and was removed when he had been buried from a *Monastery* to a prophane place.

p. 608.

- 6 When *Rodulphus* that was chosen *Emperor* in opposition to *Henry* the fourth, being dead was buried by his *Servants* with the *Ensigns* and *Ornaments* of an *Emperor*; Some asked the *Emperor Hen. 4.* why he suffered him to be buried with such *Honour*, since he was a *Tyrant*, and his *Enemy*. He answered I would to *God* that all mine *Enemies* were buried like him, with those *Ensigns* and *Ornaments*.

p. 620.

- 7 *Hildebrand* otherwise called *Pope Gregory* the seventh was a *Negromancer* and *Inchanter*, and had poysoned seven of his predecessors to make way

way for his own *advancement* to the Pope-
dome.

p. 622.

Conrade the Emperor having distressed *Win-*
spurg by siege, granted them only this *favour*,
that the *Women* which were in the *Town*
might freely *depart*, and have to their own
use whatsoever they could bear upon their
backs. Whereupon they used a commendable
deceit, which was, that as they went forth of
the *Town* each of them took her *Husband*,
and those that had none took their *Children*,
and *Brothers*, and so coming into the *Fields* set
them at *Liberty*. Which the *Emperor* com-
mended, and was well pleased with.

imp. Hist. p. 643.

Fulco King of Jerusalem was kill'd with his
Horse falling while he was *hunting*.

p. 648.

The *Emperor Conrade* passing to *Jerusalem*,
his *Army* was distressed by *hunger*, and many
perished, falling sick and *dying* of the *Lime* or
Chalk, which the *Greeks* put into their *Meal*.

p. 650.

In the year of our Lord one thousand one
hundred thirty and nine died in *France*, *Jo-*
hannes de Temporibus, who had lived three hun-
dred sixty and one years, and had been an *Hal-*
barder to the *Emperor Charles the Great*.

p. 652.

Mailain a great City in *Lombardy*, was ut-
terly

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terly razed and wasted, and sowed with Sals by Frederick Barbarossa.

13

Idem 663.

Andronicus who had treacherously slain his Master and Pupil, *Alexius Emperor* of Constantinople, being apprehended by the people of Constantinople, that rose against him, had one of his hands cut off, and one of his Eyes put out, and was shamefully carried through the Streets and so put to Death.

p. 672.

14

Frederick Barbarossa going in Summer by Swimming to refresh himself in a River, was carried down by the stream, and drowned the tenth day of June, 1198.

p. 673.

15

Henry Palsgrave who was chosen in Opposition to *Frederick* the second Emperor, besieging *Ulmes*, an Arrow shot at Random out of the City hit him, which was supposed to be invenomed, of which he died within a few dayes.

p. 718.

16

Othocarus King of *Bohemia* being necessitated to do his homage to *Rodolphus Emperor*, who when Earl of *Habsperge* had received his pay, desired that it might be done in some secret place, and thinking that the Emperor would have performed what he requested, forasmuch as the Emperor staid for him in a close Tent, he came, and kneeling down before the Emperor

peror to do him *homage*, the *Tent* was so artificially made that it fell open in such manner, that he was seen by the whole *Army*, where-with he was much *grieved*, and being *provoked* by his *Wife*, he *rebelled* against him and was slain, *Anno* 1277.

Imp. Hist. p. 736.

The Duke of Saxony in a throng at the Coronation of Albert the first Emperor, was smothered to Death. 17

Id. 746.

Henry the seventh Emperor was poisoned by a Friar in the Sacrament of the Lords Supper, and died the same day. 18

p. 756.

Hunipert Daulphin of Vienne sold the County of Daulphin, and the City of Vienne to the French King, and became a Friar, having first given to the Poor all the money he sold it for, which he laid up in Heaven. 19

Id. p. 774.

Gunther Earl of Zwarzenburgh, being chosen Emperor in opposition to Charles the Fourth, was poisoned by his Physician, who being to give him a purging Potion, and taking but the Assay of it, died together with him the same Morrow after. 20

p. 775.

The Papal Court which had sojourned in France, seventy years and somewhat more, and the most part in the City of Avignon, returned 21

returned to *Rome* in the year one thousand three hundred seventy six.

p. 778.

- 22 Artillery, Powder and Gunns were first used in the *Wars* of the *Venetians*, one thousand three hundred eighty two.

- 23 *Anno Domini* 1556. *Charles* the Fifth, the Warlike and glorious Emperor of Germany, gave up the *Empire* to his Brother *Ferdinand*, and his other *Kingdoms* to his Son *Philip*, and lived two years retiredly before his *Death*, in the company of *Religious* men providing for *Eternity*.

- 24 The *German* Souldiers under *Nadustus* Governour of the *Fortress* in *Buda*, agreed, their *lives* and *goods* saved, to give up the *Castle* to *Solyman* the great *Turk*, and that the *Captain* might not hinder them bound him, and delivered the *Fort*, which the *Turk* entring and understanding their *Carriage*, set *Nadustus* at *Liberty*, and contrary to his word, which he thought not fit to keep with such unworthy Souldiers, caused them to be slain.

Imp. Hist. p. 861.

- 25 The Emperor *Sigismund* warring against the *Hussicks* and their valiant Captain *Ciska*, received two grievous overthrows: and twice his army stricken with a panick fear, fled and dispersed without striking one stroke or fight of *Enemy*.

Imp. Hist. p. 806.

The

The Romans had a Law that no man should engrave his own name in any publick work, and *Phidias* in *Athens* was put to death for carving his own and *Pericles* Image in the shield of *Pallas*. 26

Mariana, Hist. d' Espanna, Pref.

The first founders of *Rome* kept the name thereof secret, and *Valerius soranus* for disclosing it was put to death. 27

Idem, p. 18.

In *Hercules* promontory near *Cades* by the Sea-side, there are two wells, the one of fresh the other of salt water. The fresh ebbs and flows with the Sea, the Salt clean contrary.

Idem, p. 29.

In *Spain* a Temple was built to *Hercules*, in which the sacrifices were performed not with prayers or pleasant words, but with Curses and Execrations and railing speeches at him. The occasion of which was this: *Hercules* coming to *Lyndus*, and finding a man plowing with a yoke of Oxen, one of which he desiring to buy the Countrey-man refused to sell, and *Hercules* took by violence. The Countrey-man not knowing how otherwise to revenge himself, fell a cursing and rayling at him, vvhich *Hercules* heard vvith a great deal of laughter and mirth. Which the *Lyndians* perceiving, after *Hercules* death they made him a God, this Countrey-man his Priest, and appointed such Ceremonies at the sacrificing 28

sacrificing of Oxen supposing to please Hercules by it.

Mariana, p. 27.

- 30 The *Carthaginians* banished Hanno a most worthy person, vvho had done them great services, not for any fault, but that he vvvas of greater *Wisdom* and *Industry*, than the state of a Free City might vvell bear; and because he vvvas the first Man that tamed a *Lion*, and therefore they judged it not meet to *commit* the *Liberty* of the City to him, vvho had tamed the *fierceness* of savage *Beasts*.

Id. p. 46.

- 31 Some *Carthaginians* in their Navigation, having discovered a fruitful *Country*, some stayed, the rest returned, and acquainted the *Senate*; vvho to prevent the removal of the *Citizens* thither, put to *death* all the *discoverers*.

Id. p. 49.

- 32 *Hannibal* coming to the banks of the *River Ebrus*, in his march towards *Italy*, there appeared to him in his *sleep* a Man of goodly *presence*, vvho told him that he vvvas sent from God to guide him into *Italy*, and therefore bid him follow him vvwithout looking *back*. He saw likewise a *Serpent* throwing down with a *Torrent* of *Water*, all that was before him. *Hannibal* asking the young man, what all these things signified, was answered, That he ought not to search the *secrets* of the *Fates*, but to follow

follovv that way that God had opened to him.

p. 66.

At the Battel of *Cannas*, there were so many 33
of the *Roman Gentry* kil'd, that the *Rings*
taken of their *Fingers* fil'd three bushels and a
half.

Mariana, Hist. de Espan. p. 71.

Servilius Galba and *Aurelius Cotta* being 34
Consuls, contended who should go for *Spain*,
and when the *Senate* could not resolve, *Sci-*
pio being asked, made answer, That neither
pleaded him, For one had *nothing*, and the o-
ther *nothing* would satisfy him; esteeming both
Poverty and *Avarice* inconvenient in a *Gover-*
nor.

Id. p. 103.

Metellus being asked by a *Centurion* what 35
he intended, answered, That if his *shirt* knew
his *secrets* he would presently *burn* it.

Id. p. 103.

Sertorius trained up a *Doe* to come to his 36
hand, as *Mahomet* did a *Pigeon* to his *Ear*; and
and perswaded his followers that he received
divine directions by her.

Id. p. 119.

In a Battel between *Sertorius* and *Pompey*, 37
there was a *Brother* of one side that kil'd his
Brother that came of the other side: Which
when he perceived, he took care for his *Bro-*
thers funeral exequiss, and as a *revenge* upon
himself,

himself, fell upon the same *Sword* he kil'd his *Brother* with and so died.

Id. p. 120.

- 38 *Sertorius* to shew the excellency and strength of *unity*, commanded a *Souldier* to pull off the *Haires* of a *Horses tail* by one and one, which he easily did, but all together could not. His saying was, That an *Army* of *Harts* with a *Lion* to their *Captain*, was better than of *Lions* with a *Hart* to their *captain*.

Idem p. 121.

- 39 *Perpenna* vanquish'd and brought to *Pompey*, he commanded him presently to *death* to prevent discovering his *Confederates*, and burnt all the *Letters* from *Rome* to *Sertorius*, that no *enquiry* might be made concerning them.

p. 122.

- 40 *Cesar* at the *Battel* of *Munda*, said, he then fought for his *Life*, at other times for *honour* and *glory*.

p. 130.

- 41 *Cicero* cleared *Popilio* a *Tribune* of *Souldiers* being accused of *Parricide*, which *Popilio* afterwards in the *Triumvirate* kil'd *Cicero*, that had before delivered him.

p. 132.

- 42 The account of the *Era* of *Cesar* began at the first year of *Augustus* government of *Spain*, thirty eight years before *Christ's* birth.

Id. p. 133.

- 43 A *Countryman* having kil'd *Lucius Pise* governor

vernour of Spain, being tortured to confess his Confederates, endured the first days Torments, but fearing himself for the second, as he was going to the Rack slipt out of the hand of his Leader, and dasht his head with that violence against a Wall that he died immediately.

Mariana, Hist. de Esp. p. 147.

The Emperor Trajan having conquered the Parthians, though dying in his return was ordered a Triumph for his Ashes after his Death, an honour never vouchsafed to any either before or after him.

p. 153.

Severus dying at York used these words, I leave the Empire peaceable to my Sons, which I found troublesome, and it will be firm to them if they be good, but if evil, not durable. This was likewise his saying, I have been all things, but it profiteth nothing.

p. 157.

Caracalla to be like Alexander whose virtues he regarded not, would and did carry his Head aside, inclining towards his left shoulder.

p. 158.

Alexander the Roman Emperor successor to Heliogabalus, would not commit the Government of any place to any one, before he had publisht his Name, to see if any could justly find fault, neither would he sell any Offices, for he said, He that boughs must needs sell.

And having necessity to raise money, he laid his impositions on curious and vain Arts and Trades, whereby he relieved his own Wants and suppressed their Vices: he caused *Turinus* to be choaked with *smoak*, who had sold the promises of his favour.

Marianap. 159.

- 48 In a place called *Ofset* near *Sevil*, in the Raign of *Theodoselus* about the year five hundred and fifty, the *Font* though shut and sealed and guarded, yet the *Thursday* before *Easter* did fill of it self with water, no one knowing whence it came; and about the year five hundred seventy two in *Spain*, *Easter* was observed the twenty first of *March*, and in *France* the eighteenth of *April*; on which latter day the *Font* was so filled, and thereby prognosticated the right of the Observation, and a future Victory to the *French* against the *Spaniard*.

Mariana, Hist. p. 218. 225.

- 49 *Luwigildus* having heard of some Miracles done by the *Catholicks* in the defence of their Religion, being an *Arrian* himself, asked an *Arrian Bishop* why the *Arrians* did none; the *Bishop* answered that he himself had healed both deaf and blind; but what to avoid Ostentation, he had done in secret, he would hereafter do publickly: and thereupon agreed with a Counterfeit Knave to pretend himself blind, and to lay himself in the way, as the *King* and he should come by, and then to seek

seek his *help* which he did. The *Bishop* put his *hands* upon him, but instead of a pretended *recovery*, he left him really *blind*. The *pain* and *trouble* of which made him discover the *Knavery* to the great *prejudice* of the *Arrian Interest*.

Idemp. 235.

St. *Ildephonsus* Archbishop of *Toledo*, having 50 written against *Helvidius*, and another that denied the *Virgin Mary's* perpetual *Virginity*, was rewarded the Night before the *Feast* of the *Annunciation*, with the appearance of our *Lady*, who brought with her from *Heaven*, and put upon him with her own *hands* a *Garment*, in which she commanded him to *celebrate* her *Feast* and her *Sons*.

Idemp. 266.

Sancho Major King of *Navarre* going to 51 War against the *Moors* in *Spain*, left in charge a principal *Horse*, which he much loved, with his *Queen*. Her eldest Son *Don Garcia* begs this *Horse*, but she being told by a *Nobleman*, that if she gave him, the King would be much *displeased*, refused to give him. Her Son takes *distaste* and resolves *revenge*, and most wickedly *contriveth* and *accuseth* his *Mother* of *Adultery*, and draws in his younger *Brother* to consent with him. The King enraged, claps his *Queen* in *Prison*, and issueth out a *Proclamation*, that if none would undertake to vindicate her, she should be *burnt alive*.

The King had a *bastard Son* called *Don Ramiro*, he undertakes his *Mother* in *Laws* defence, and enters the *list*, but by the endeavours of a *Holy man*, the *Sons* confess their *wickedness*. The *King* and *Queen* pardon them, but on this *Condition*, that *Don Ramiro* the *Kings* *Natural Son* should inherit the *Kingdom* of *Arragon*, which was the *Queens* *inheritance*, whose *Loyalty* to her, though not *born* of her, did well deserve it.

Mariana p. 398.

- 52 A great contest there was in *Spain*, in the time of *King Alonso* the sixth, concerning the *Gottish* and the *Roman Missal*, which should take place. The *Vulgar* were for the former, as the *Antienter*, confirmed by the approbation and usage of *Isavon*, *Ildelonsus*, and *Julian*, three famous *Saints*; the *Kings*, *Nobles*, and *Bishops* for the latter, to ingratiate themselves with the *Popes*, who then grew great. But when the debating of it by *Arguments* could not decide it, they on both sides resolved to put it first to the trial of two *Champions* in a single *Combat*, and afterwards to the trial of *fire*, throwing in both *Missals*, out of which the *Roman* leapt, but singed and scorched; the *Gottish*, though continuing in, yet remaining entire and unhurt. In both which trials the *Gottish* prevailed. However the *King* concluded, that both were acceptable to *God*, that the *Gottish* should be used in *Antient* *Mograbian*

barabique Churches, the Roman in the most and rest of the Churches, of Toledo and Spain. Hence that proverb, Alla van Leyes do quiere Reyes.

Id. p. 444.

Jayme King of Arragon cut out the tongue of the Bishop of Gyone, for revealing to the Pope, what he had discovered to him in his secret confession. 53

Id. p. 627.

Lewes King of France sent to the Church of Toledo these reliques: viz. part of the wood of the Cross of Christ, one of the Thorns of his Crown of thorns, part of the milk of the blessed Virgin, of the purple garment was put on Christ, of the Towel which our Saviour girded himself with when he washt his disciples feet, of his winding Sheet in which he was buried, and of his swadling cloaths used in his Infancy. 54

Mariana p. 6. 2.

Alonso King of Castile being troubled at the barrenness of his Queen, and desirous of Succession, resolved to be divorced from her, and sent Embassadors to obtain Christian daughter to the King of Denmark, who being sent to Toledo the Queen appeared to be with Child; with which the Kings mind being altered, the Lady Christian instead of marrying the King, was married to Philip the Kings Brother, 55

ther, the thoughts of which disappointment shortened her dayes.

Id. p. 637.

- 56 Mariana observes concerning *Cælestines* resigning the *Popedom*, That his successors marvelled, all Praise but none Imitate him.

p. 711.

- 57 *Alonso Perez de Gusman* being governour of *Tirifa*, and besieged by the *Moors*, who had taken a Son of his, and threatned to kill the child, except he yielded the City, was content to see his child murdered, rather than to blemish his faith to his Prince, that had entrusted him.

Id. p. 710.

- 58 In the year one thousand three hundred and fifteen, the three daughters in Law of Philip the fair King of France were accused and convinced of *Adultery*.

Idem p. 750.

- 59 In the year one thousand three hundred sixty three, when *Alonso* King of castile besieged *Algizira*, the *Moors* made use of Guns, and powder to defend themselves, which is the first that we read of the use of them in History. In which year a Child was born in *Cerdera*, with two Heads, and four legs, whom they buried alive through a Superstitious fear, that thereby they might avoid the ill Omen they apprehended.

- 60 Donna Maria Coronel not being able to endure

dure the *absence* of her *Husband*, chose rather to lose her *life* than to suffer her self to be overcome with *evil* and *dishonest* desire, so that one day affected with *lascivious* motions she quencht the *heat* of her *Lust*, by thrusting up into her *body* a burning *stick*: A woman worthy of a better *lot*, and of great *praise*, not for her *fact*, but invincible desire of preserving *Chastity*.

Mariana 2. part. p. 28.

In the time of *Pedra* the *Cruel* there was a *Citizen* of eighty years old condemned; a *Son* of his, of eighteen years, offered willingly to be put to *death* to excuse his *Father*, which the *cruel Tyrant* in stead of pardoning him for his rare *Piety* accepted of and put him to *death*, a horrid *spectacle* of abominable *Cruelty*. The same *Tyrant* caused a *Priest* to be burnt, that came to give him warning of *Gods displeasure*, and another of his principal *Officers*, for dealing *faithfully* and *plainly* with him.

Id. p. 57. 70.

The *Bishoprick* of *Burges* being void, the *Chapter* being divided, they made choice of one of the *canons*, whom they esteemed a *Holy* and *good* man, to whom they referred the *nomination* of the *Bishop*, who accepting that *charge*, without respect to any of the *Competitors* pronounced himself *Bishop*, which the whole *Chapter* was well pleased with, and confirmed him accordingly.

Ibid. p. 87.

Peter

- 63 *Peter King of Portugal* commanded all his *Stewards* to buy nothing upon *trust*, but to pay ready *money* and the just *price*: He took away and kept the *Wife* of another man, who fled into *Castile* and wore in his *Hat* a pair of *Hornes* of *silver* for a shew of the *Kings* *fact*, and his own *affront*.

Id. p. 89.

- 64 The *Pope* having excommunicated *Pedro King of Castile* for his *cruelty*, commanded an *Arch-Deacon* to give the *King* *notice*, who fearing the *Kings* *savageness*, durst not adventure but used this *device*: He put himself into a light *Boat* and came up the *River* to *Sevil*, and staid at the side of the *place*, when the *King* usually *rid* forth, and waited his coming, which succeeded to his *desire*. The *King* coming near, he asked the *King* if he would hear any *news* out of the *Levant*, for he would tell him *marvailous* things, which he never heard before. The *King* came near to hear him, and he gave him *notice* of the *Popes* *Bull*, and immediately betook himself to *flight*. The *King* drew his *Sword*, leapt into the *River*, came so near as to strike the *Boat*, swam his *Horse* till it was tired, and was fetcht off with a *Boat*.

Mariana, Hist. de Esp. 2 part p. 94.

- 65 In one of the *Islands* of the *Canaries* called *del Hiero*, there is no other *Water*, but what doth

doth distil and drop from the *Leaves* of one *Tree*.

p. 136.

An *Infant* of eight Months old, at the beginning of the troubles of *Portugal*, about the year 1385. in *Ebora* heaved it self up in the *Cradle*, and in a loud voice said three times *Don Juan King of Portugal*.

46

Idemp. 138.

Tamerlane besieging *Beritus*, they held out the first day, but yielding the second, they sent out the young *Boyes* and *Girles* clothed in white with green *Boughs* in their hands, who falling down on the ground beg'd mercy, but this barbarous *Tyrant* commanded his *Horsemen* to ride over them and so kill'd them all. A certain *Genoway* advised, that he should shew mercy, and that he was a *Mortal* man. To whom *Tamerlane* answered, Dost thou think I am a man, no, I am the scourge of God, and the plague of Mankind.

47

Idemp. 191.

Vincent Ferrer a *Dominick Frier* of *Valencia*, famous for *Miracles*, converted 8000 *Moors* and 35000 *Jews*: Who preaching in his vulgar *Tongue*, strangers understood him as if he had spoke to each in his own *Language*; a singular gift, and since the *Apostles* only granted to him.

48

Idemp. 195.

There were *Laws* made in *Castile* that the *Moors*

49

Moors should wear a piece of *blew cloth* in form of a *Crescent*; the *Jewes* a round piece of *yellow cloth*, and *Priests Concubines* a piece of *red cloth*, whereby they might be known to be such.

Id. p. 197.

- 70 About the year 1407. the *Pay* of a *Horse-man* by the day was twenty *Maravedes*, and of a *Foot-man* ten. A *Maravede* is a *brass coyn*, of which six make an *English penny*.

Id. 198.

- 71 *Henry King* of *Castile* entring upon the government of his Kingdom found his revenue so extremely *exhausted*, that having been one day in the *Field* catching of *Quailes*, he returning found nothing prepared for his *break-fast*; asking his *Steward* the reason, was answered, that he had neither *money* nor *credit* to buy what was necessary. The King marvelled at and commanded him that he should upon a *pledge* buy him some *flesh* and dress it with his *quailes*, for his *break-fast*. Which done, his *steward* waiting on him, there arose several *discourses*, amongst which one was, that his *Grandees* and *courtiers* fared otherwise, and that the *Arch-bishop* of *Toledo* and other chief *Courtiers* did by turnes *feast* one the other, and that night they were all to *Sup* at the *Arch-bishops*. The King in a *disguise* went to see what past, where he saw most plentiful *provisions*, and heard their *discourses* of each

each ones *revenues*, what of their own, and what of the Kings *rent*. The King resolved to remedy these *disorders*, and gave out the next morning, that he was *sick* and intended to make his *Will*. The *Courtiers* came to the *Castle*, in which the King *lay*, who had given *order* then, when the *Courtiers* were entred, their *retinue* should be kept forth, which was accordingly done. The *Nobles* waited in the *Hall* a greet *space*; about noon the King comes in *Armed* with his *Sword* drawn, and sitting down with an angry *Countenance* turnes to the *Arch-bishop*, and askt him and the rest how many Kings they had known in *Castile*. One answered, *three*, others *four*, and who knew most *five*. The King *replied*, and how can this be, since I that am so young know *Twenty*. And you are they to the great *impoverishment* of my Kingdom, and *dishonour* to our *Person*, but I shall take care that your *raign* shall not be long, and that you make no longer a *scoff* of me: and with this calls for the *Executioners* of *Justice* with their *Instruments*, and six Hundred *Soldiers* that were in readiness. They being all amazed, the *Arch-bishop* fell on his *Knees* and begged *pardon*, and so did all the rest, and promised *amendment*. The King gave them their *lives*, but not their *liberties* till they had given up all the *Castles* they were intrusted with, and an account of the Kings *rents* which they

they had received. A Notable deed, that humbled and kept in awe his great Subjects. This Princes saying was, I more fear the curses of my people, than the Armes of my Enemies. His Queen was the Daughter of John of Gaunt, Duke of Lancaster, by Constance the Daughter of King Pedro the cruel, and himself the Grandson of Henry the Bastard Brother of the same King Peter.

Mariana, 2 part p. 200.

- 72 John King of Castile being dead, the whole nobility profered and were very importunate with his Brother Ferdinand, to accept the Crown, but he refused it, and caused his Brothers Son John the second, a Child of twenty two Months old, to be proclaimed King.

Idem p. 202.

- 73 Four Leagues distant from Girona a City in Spain, in the year one thousand four hundred and twenty, there opened two Mouthes of Fire, which burnt those that came within two stones throw of them; and near to these issued forth a stream of black Water of a stinking savour, which fell into the River, kill'd the Fishes, and the savour of it was so strong, that it reacht to Girona.

Mariana, 2 part. p. 239.

- 74 In the year one thousand four hundred thirty and seven, seven men that went forth to the Woods in Spain, near Guadalar were fro-

zen to death, and not long before it snowed forty dayes together.

Id. p. 291.

Alvaro de Luna, who had bin thirty years 75
favourite to *John King of castile*, fell at last
into disgrace, was condemned and beheaded. A
Witch had told him, that he should dye in *Ca-*
dabalso. Now the King had given him a Coun-
try so called, which for that reason he would
never enter into, not minding that *Cadabalso*
signifies a *Scaffold*, on which indeed he ended
his days.

Id. p. 340.

About the year one thousand four hundred 76
fifty six, a Country called *Bojano*, sunk with
an *Earth-quake*, and remaines a standing
Lake of Water, in which disaster there pe-
rished thirty thousand Persons of all sorts.

p. 350.

And in the year one thousand five hundred 77
forty four there was an *Eclipse* of the *Sun* that
lasted a whole day.

Id. p. 741.

A great Commander of the *Moors* in *Mala-* 78
ca, being killed with many wounds, yet bled
not till a bracelet of *Gold*, which he wore on
his Arm was taken off, and then the blood
abundantly issued out. It's supposed that the
Bracelet had a stone taken out of a Beast called
which hath a marvailous Virtue to re-
strain blood.

p. 677.

At

- 79 At the siege of *Bologne* a part of the wall was blown up with a mine, so that both those within, and those without could see under, yet fell down again and settled in its own place.

Id. p. 682.

- 80 The *Island of Britain* was the first *National Church* in the whole *World* of Christians. For though the *Gospel* was *Preached* in many other *Nations* privately long before, yet of all *Nations* it was the first that with publick approbation of *Prince* and *State* received the *Profession* of the *Christian Religion* under King *Lucius*, about a hundred and fourscore years after *Christ*, which it retained in great *sincerity*, for the *space* of a hundred years, till the reign of *Dioclesian*, who began his reign, *Anno Dom.* 288.

Bp. Godwins lives of the Bishops. p. 35.

- 81 *Augustine* the first *Arch-bishop* of *Canterbury* being dead, and leaving *Laurence* a *virtuous* man his successor, upon the death of *Ethelbert* a good *Prince*, *Eadbald* his Son succeeding, a *Vicious* person, that married his *Fathers wife*, and renounced the *Christian Religion*; the *Arch-bishop Laurence* being hereby discouraged, determined to go into *France*, and the night before the day of his intended departure, he caused his bed to be made in the Church of his *monastery*, where after many tears and sighs, he recommended to God the miserable estate of his poor Church, and so fell

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tell a sleep. It seemed unto him that St. Peter came to him, and first *expostulated* the matter with him, and then *reprehended* him, and lastly *whipt* his naked body, so terribly, as when he awaked finding it more than a dream, he was all gore blood. He went immediately to the King shewing him his wound, and related the occasion: on which the King being terrifyed, he renounced his Idols, put away his incestuous wife, was baptized and built a Church in the Monastery of St. Peter, and the Archbishop continued in his pastoral charge till his death, which was February 3. Six hundred and nineteen.

Bp. Godwin p. 50.

Honorius the fifth Arch-Bishop of Canter- 81
bury, was the first that divided his province into *Parishes*, that so he might appoint particular *Ministers* to particular congregations. He died Anno dnm. 653.

Godwin p. 52.

Theodore a Gracian, born in Tarsus of Ci- 83
licia Saint Pauls Country, was the seventh Arch bishop of Canterbury, a learned man, brought great store of books, both Greek and Latine with him. He erected a School at Greekeslade, or Greekes slade in Wiltshire, so called of the Gracians his Countrymen that taught and studied there, and removing thence, are supposed to lay the Foundation of the University of Oxford. He late Archbishop, twenty

two years, died six hundred and ninety, being eighty eight years of age; unto which time he would often say that he thought he should live for that in a dream it had been so signified unto him many years before.

Id. p. 54.

- 84 *Elchere* the eleventh Arch-bishop of Canterbury was the first that got liberty from the Pope of making *Cemeteries* or burying places within Towns or Cities, for before within the walls none were buried.

Id. p. 57.

- 85 In the time of *Elthred*, who was eighteen years Arch-bishop of Canterbury all the *Monasteries* of England were destroyed by the *Danes*, so as for the space of ninety years after *Monkery* ceased throughout England, yea in the North-parts there was not seen either *Monks* or *Nuns* in two hundred years after, till about the middle of the reign of *William the Conqueror*. Married Priests every where inhabited *Monasteries*, whence a long time after with much ado they were hardly ejected. This *Elthred* died in the year of our Lord eight hundred eighty nine.

Bp. Godw. p. 60.

- 86 Odo the two and twentieth Arch-bishop of Canterbury divorced King *Edwin* from his *Queen*, excommunicated his *Concubines*, and caused one of them, whom the King loved most unreasonably on, to be fetcht out of the

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Court by Violence, burnt her in the fore-head with a hot Iron, and banished her into Ireland. After his death, which happened in the year nine hundred fifty eight, *Elfricus Bishop of Winchester* that could never brook him in his life, by bribery and corrupt means obtained Election, and coming thither spurned at his Tomb, despightfully using these speeches: Now at last (saith he) thou art dead, old Dotard, and much against thy will hast left thy place to a man worthier of it than thy self. Our stories report, that the next night Odo appeared to him in his sleep, threatening a speedy and fearful vengeance of this insolency. According to which prediction it fell out, that travelling to Rome for his Pall, upon the Alpes he was so oppressed with cold, that he was constrained to put his feet, wherewith he had so consummously disgraced his predecessor, into the bellies of his Horses, and yet at last to die with cold.

Idem p. 63.

Dunstan the 23d. Archbishop of Canterbury, 87
born in Somersesshire, brought up in the Abbey of Glastonbury, being commended by *Athelm* his Uncle to the King was entertained at Court, till for a Miracle as the Monks call it, which was then imputed to Conjurati^on, he was driven thence with much disgrace, and applied himself to the service of *Elphege Bishop of Winchester*, who earnestly perswaded him to be a
L 2 Monk,

Monk, which he could not away with, till falling dangerously sick and apprehending it a Judgment for disgracing his *Uncles* persuasion, and then in great hast he professed himself a *Monk* in *Glastonbury*, where leading a strict life, as to outward appearance, he grew famous and was called by King *Edward* to Court, where he had a divers reputation. Sometimes accounted too familiar with fair *Women*, sometimes a *Conjurer*, but by most a vertuous person, a bitter *Enemy* of married *Clergymen*, and a great *Promoter* of *Monkery*, ruled all at his pleasure under King *Edmund*, and *Elred*, but King *Edwin* could not brook him, which *Dunstan* perceiving, got away into *France*, and lived there in *Banishment*, but by *Edgar* that succeeded, was recalled and promoted to the *Bishoprick* of *Worcester*, then of *London* and after of *Canterbury*, where he sate twenty seven years enriching *Monasteries*, and persecuting married *Priests*, and dyed May the 19th. 988, and was shortly after *Canonized* for a *Saint*.

Bp. Godwyn p. 63.

- 88 *Edwyn* the Son of King *Edmund* the day of his *Coronation*, rose from the *Feast* and went immediately to his *Chamber*, where a beautiful *Concubine* attended his coming, *Dunstan* that had gotten some inkling of the *business*, that he went about, followed him boldly, and forced him not only to leave that *enterprise* for that

time,

time, but also to forswear the Company of that Woman for ever.

Id. p. 64.

In the year one thousand and twelve, it happened the Danes to be disappointed of certain tribute, which they claimed as *due* unto them, for want whereof they spoiled and burnt the City and Church of Canterbury: The Monks and People thereof, Men, Women, and Children they tithed, putting nine to the Sword, and letting go a tenth only, so that for 804. that were suffered to escape 7236 went to Pot. Elphege then Archbishop they kept in Prison, and put him to Death at Greenwich.

Id. p. 66.

Agelnoth the 29th Archbishop of Canterbury going to Rome to fetch his Pall, bought an Arm of St. Austin Bishop of Hippo, for an hundred Talents of Silver and a Talent of Gold, and bestowed it on the Church of Coventry.

Godw. p. 67.

Robert surnamed Gemeticensis, a Norman, being by the favour of Edward the Confessor made Archbishop of Canterbury, and not enduring that any should bear so great Sway as himself at Court, fell to devising how he might overthrow Emma the Kings Mother, who only seemed to overtop him: He began therefore to beat into the Kings head, (who was a mild and soft natured Prince) how hard a hand his Mother had held upon him, when he

lived in Normandy; how likely it was that his Brother came to his Death by the practice of her, and Earl Godwyn; and lastly, that she used the Company of Alwyn Bishop of Winchester more familiarly than was for her Honour. The King *unadvisedly* crediting these Tales without debating the matter seized upon all her goods and committed her to Prison in the Nunnery of Warewell, banished Earl Godwyn and his Sons, and commanded Alwyn upon pain of Death not to come forth of the Gates of Winchester. The Queen made the best Friends she could to be called to her answer, but the Archbishop so possessed the King, that other trial of her Innocency might not be allowed than this. She must walk over nine Plow-shares red hot, in the midst of the Cathedral Church of Winchester: If either she performed not this kind of purgation, or were found any thing at all hurt, she and the Bishop should be esteemed guilty; if otherwise, the Archbishop was content to undergo such punishment as they should have endured. This purgation the Queen performed, and acquitted her self and the Bishop of the Crimes objected. The King greatly bewailed the wrong done to his Mother, asked her forgiveness on his knees, restored her and the Bishop to their goods, and former places; and to make some satisfaction for the fault committed, would needs be whipped by the Bishops there present, and

and receive three *Stripes* from his Mother, who clearly forgave and forgot the wrong done her. Emma and Alwin to shew themselves thankful gave each of them to the Monastery of Saint Swithins nine Manours in remembrance of the nine Plow-shares. This gift the King confirmed and gave two of his own. The Archbishop doubting the success of this matter under pretence of sickness kept himself at Dover, and as soon as he heard how the world went, as well knowing England would be too hot for him, he got to the Abbey of Gmetica, where he was bred up and there shortly died.

Bp. Godm. p. 70.

Upon the flight of Robert Gometicensis Stigand thrust himself into the Archbishoprick, without the usual Ceremonies, and with a held Winchester, raised the Kentishmen at Saxons comb, who carrying green boughs in their hands, William the Conqueror was in the midst of them before he was aware, and easily granted the Kentishmen to be governed by their Antient Laws, but bore a grudge against the Archbishop, by whom he would not be Crowned, and against whom he underhand procured Legates from Rome, who deprived him, and he was likewise clapt in the Castle of Winchester, and hardly used, even well near famished; which usage was to make him confess where his Treasure lay. But he protested with Oaths, that he had no money, yet after his Death a

little Key was found about his Neck the lock whereof being carefully sought out, shewed a Note or direction of infinite Treasuries hid under ground in divers places : He died in the year 1069.

- 93 *Lanfrank* descended from *Carus* the Emperor, was born at *Papia* in *Lombardy*, being brought up in all good Learning till he came to *Mans Estate*, when he determined to travail, through *France* he came into *Normandy*, rob'd by the way, he got to *Becco*, where for a maintenance he first read *Logick*, afterward admitted to be *Monk*, and soon *Priour*; when he was called by *Duke William* to be *Abbot* of *St. Stephens* in *Care*, and thence by the said *Duke* now *King of England* to be *Archbishop* of *Canterbury*, unto whom the *Pope* afforded his *Pall* with extraordinary Favour. For at his first coming, he rose up unto him and met him, and told him, he yielded him that honour not of duty, but because he had heard of his excellent Learning : He governed for eighteen years laudably, save one Action which was this, perswading the Conqueror passing by his Eldest Son *Robert* to settle the Crown of *England* on *William Rufus*, who afterward, though advanced by him, banisht him, but was recalled and died 1089.

Bp. Godwyn.

- 94 *Anselm* profest himself a *Monk* in the *Abby* of *Becco* in *Normandy*, in which he was Pri-

or and *Abbot* for seventeen years. He came into *England* upon the invitation, and earnest design of *Hugh Earl of Chester* then very sick, and for the fame of his Learning and Piety was entertained with great respect by all. King *Rufus* himself, besides many verbal favours offered him the *Arch-bishoprick* of *Canterbury*, that he had kept voyd four years, verily hoping that a man given to contemplation would have refused it. But *Anselme* accepted, and the King would have retracted, shewing him the burthen of so weighty a calling; but *Anselme* kept his hold and was consecrated the fourth of *Decemb.* 1093. The King immediately fell out with him, and for naming *Urban Pope*, before the King had acknowledged him, charged him with high treason, and convened all the *Bishops* and *Abbots* of *England* to *Rochingham Castle*, where the business being proposed by the King, they all forsook their *Arch-bishop*, save *Gundulphus Bishop* of *Rocheſter*: he was banished, and at *Dover* plundered of all he had, went to the *Pope* at *Lions*, who at first stuck to him, till bought by *Rufus's* Gold he deserted him. The *Pope* dieth, and so did *Rufus*, whose death was miraculously signified to *Anselm* being in *France*. A paper was put into the hand of his *Chaplain*, no man knew how; in which was written *Gulielmus Rufus occisus est*. *Henry* the first recalled him, but again banisht him and

and again recalled him, and he died at Canterbury, April. 21. 1109.

Bp. Godw. p. 80.

- 95 Henry the first having disposed *Bishopricks* and given *investiture* and possession by delivery of the *stafte* and *ring*; *Anselm* refuseth to consecrate such *Bishops*, or to repute such *Bishops*, who had been consecrated. *Pope Paschal* the second is appealed to, who would not yield one jot unto the King. For when the Kings *Ambassador* told him that his *Master* would as soon lose his *Crown* as this *Priviledge*; The *Pope* answered, yea let him lose his *head*, if he will, while I live he shall never appoint *Bishop*, but I will resist him what I may. This contention cost him twice three years *banishment*, but at last by the *Importunity* of *Adela Countess* of *Blois* the Kings *Sister*, he was not only permitted to return, but had all his *revenues* gathered in his *absence*, and his *Estate* restored to him. After which he lived two years, and was a bitter *Enemy* of the married *Clergy*, not only expelling them out of *Monasteries*, but deprived them of their *promotions*, confiscated their goods, pronounced them and their *wives* *Adulterers*, and forced all that entred into *Orders* to vow *chastity*. He writ many learned *Tracts*, and was for the *Integrity* of his life and *conversation* admirable. In *Honour* of whom the *Pope* ordained that the *Arch-bishop* of *Canterburies* place in all general *Councils* should

should be at his own right Foot, using these
Words : Includamus hunc in Orbe nostro tan-
quam alterius Orbis Papam.

Id. p. 81.

Radulphus the 35th *Archbishop* of *Canterbu-* 96
ry being very old and sickly, yet went to *Rome*
 to complain of the injury done him, by send-
 ing *Legates* into *England*, alledging it to be the
 priviledg of the *Archbishop* of *Canterbury*
 to be *Legatus Natus*, and none other to be
 admitted without special *Licence*. This allega-
 tion the *Pope* allowed and the *Archbishop* re-
 turned contented, who for being more delight-
 ed with jesting, and merry *Toys*, than became
 the gravity of his age or place, was surnamed
 or rather nicknamed *Nugax*: He died *Octob.*
20th. 1122.

Ep. Godw. p. 82.

In the year 1122. *William Corbel* being *Arch-* 97
bishop, a *Convocation* was called by him at
Westminster, wherein *John de Crema* the *Popes*
Legate, inveighed most bitterly against the *Mar-*
riage of *Priests*, and was the next Night ta-
 ken in Bed with a common *Strumpet*: In this
Synod more *Canons* were made against the
Marriage of *Clergy-men*, but the King set them
 all to a yearly *Pension*, or took present large
 Sums of *Money* to dispense with them. King
Henry dying that preferred this *Archbishop*,
 he was content to betray his *Daughter Maud*
 the *Empress*, and contrary to his *Oath*, to
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joyn with *Stephen Earl of Bloys*, whom he Crowned with his own hand, but vvith such fear and terrour of Conscience, that the consecrated *Host* fell out of his hand in the middle of *Mass*, by reason of his trembling and fearful amazedness.

Idem p. 83.

- 98 *Theobald Abbot of Becco* a *Norman* born, a wise and vertuous Person, was chosen *Archbishop* in a *Convocation* held in *London*, 1138. by his *suffragan Bishops*, consecrated by *Albert the Popes Legate*, received his *Pall* at *Rome* from *Innocentius* the second, vvho confirmed to him and his *Successors* for ever, the Title of *Legatus Natus*, resisted the *Popes* intrusion of vvorthless Persons into dignities, and vvvas therefore much troubled: *St. Bernard* vvrit to the *Pope* for him: *Ep. 111th.* In the third year of his *Consecration* a *Council* vvvas summoned at *Rhemes*, vvhereto he vvvas called: *Henry Bishop of VVinchester*, King *Stephens* Brother and *Legate* endeavoured to circumvent him; he dealt with the *Pope* not to dispense vvith his absence, and vvith King *Stephen* to forbid his passage. Yet go he did, and vvvas at the *Council* in good time. The King following the advice of his *Brother*, seized upon his *Estate* and banished him the *Realm*: He *Interdicts* the King and *Kingdom*, came home, and lived privately, till by *Intercession* of *Friends* he vvvas restored and grevv in great *Favour* vvith the King, and

and vvas the chief means of concluding the final peace between him and *Maud* the Emperess at *Wallingford* in the year 1152. He summoned a *Council*, vvhether King *Stephen* would have constrained the *clergy* to have made his Son *Eustace* King: The intent vvas espied before, *Letters* vvere procured from the *Pope* forbidding the *Clergy* to meddle in it, yet the King prosecutes his design, shuts the Doors upon the *Clergy*, and thought by force to compel them. The greater part yield, but the *Archbishop* stole avay secretly, took his *Barge*, rowed down the *Thames*, got beyond Sea, and by his absence dissolved the *Synod*. King *Stephen* being dead, *H.* the second restored him to all, vvhich he enjoyed till his death, vvhich vvas 1160.

Bp. Godw. p. 86.

Hugo the *Popes Legate* coming into England, 99
a *Convocation* was summoned at *Westminster*, where *Richard Archbishop* of *Canterbury* being sate at the right hand of the *Legate*, *Roger Archbishop* of *York* coming in, would needs have displaced him, which when the other would not suffer he sate down in his Lap. All wonder: The Servants of *Canterbury* dravv him by violence out of his ill chosen place, threw him down, tare his Robes, trod upon him, and used him very despitefully: He in this dusty pickle goes and complains to the King, vvhich vvas at first angry, but vvhhen he heard
the

the truth, laughed at it, and said he was vvell enough served.

- 100 *Richard Archbishop of Canterbury*, sleeping at his mannor of *Wrotham*, there seemed to come to him a terrible Personage, asking him, vvho he vvas: and vvhen the *Archbishop* vvas silent he told him; Thou art he vvho hast destroyed the goods of the Church, and I will destroy thee from off the Earth; this said, he vanished: The *Archbishop* gets up, took his Journey to *Rocheſter*, by the vvay told this *Viſion*, and immediately was taken with a cold and ſtiffneſs, and being hardly got that Night to *Hal-ling*, a House of the *Biſhop* of *Rocheſter*, extreame-ly tormented with the *Collick*, the next night dyed. Febr. 16. 1183.

Id. p. 96.

IMMANUEL

Historical Collections:

Century VI.

THe Saxons called in by the distressed Britains as their Friends, in a short time proved their suppressing and supplanting Enemies, driving them out of their Ancient habitations, except Cornwall and Wales.

Speeds Maps. Eple.

Harald made a Law, that if any Welsh-man was found on this side Offditch with any weapon, he should forthwith have his right hand cut off.

Id. p. 3.

Elfrid King of the West Saxons reduced his Country to that peaceable frame from notorious Robberies, that in the very High ways he commanded bracelets of gold to be hung up, to mock the greedy passengers, while none were found so hardy, as to take them away: Which he effected by dividing his land into shires, and then into hundreds and Tithings, making each hundred and Tithing responsible for their inhabitants.

Id. p. 3.

England was divided into Parishes in the year
fix

fix hundred thirty six, by *Honorius* the fifth *Arch-bishop* of *Canterbury*, and there are twenty and seven *Bishopricks*, and nine thousand two hundred eighty five *Parishes*.

Speed p. 5.

- 5 At *Mottingham* in *Kent*, in the year 1586. the fourth day of *August* the ground began to sink, and three great *Elmes* growing thereon sunk, and a *Hole* was left fourscore yards in compass, and a line of fifty fathoms plumm'd into it doth find no bottom.

Id. p. 7.

- 6 *Becket's Tomb* for glory, wealth, and superstitious worship, equalized the *Pyramides* of *Egypt*, or the *Oracles* of *Delphos*; yet now with
- 7 *Dagon* is fallen before the *Ark* of *God*. 161.
The *Conqueror* for his pleasure inforested thirty miles in *Hampshire*, and pulled down thirty six *Parish Churches*. In which *Forrest* his two Sons, *Richard* by a *Pestilent air*, *Rufus* by a *shot*, and his Grand-son *Henry* son of *Duke Robert* by hanging in a *baugh*, as *Ab-solons* came to their untimely ends.

Id. p. 13.

- 8 *Cannus* to convince his flatterers set himself by the *Sea side*, and commanded it to retire, but that disobeying, he acknowledged *God* the only governour, and gave up his *Crown* to the *Road* at *Winchester*.

- 9 And the *Empressai* was carried in a *Coffin* from

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Cent. VI. *Historical Collections* 161

from Winchester to Gloucester, and so to Oxford as dead to escape her Enemies.

The men of the Isle of Wight brag that they are happier than their neighbours, in that they never had Monk that wore Cowl, Lawyer that cavilled, nor Foxes that were crafty. In which Isle in the year 1175 it rained a shoure of blood for two houres.

Id. p. 15.

Sir Francis Drake in two years and ten months went round the world. 11

Speeds Maps p. 15.

Henry Holland Duke of Excester and who had married King Edward the fourth his Sister, was seen to beg his bread in France. 12

Main Amber near Pensans in cornwall is a rock, which mounted on others of meaner size, hath so equal a poysse, that a man may move it with a push of his finger, but no strength remove it. 13

Id. p. 21.

At Dunster in Somersetshire a great Lady obtained of her husband so much pasture ground in common by the townes side, for the good and benefit of the inhabitants, as she was able in a whole day to go about bare-footed. 14

Id. p. 23.

At Calne in Wilshire in the year nine hundred seventy seven, a Synod was held by Dunstan against married Priests in an upper room. The floor fell down, only Danstans chair stood, where- 15

whereupon the married *ri.sts* lost the day,
though it was done by device.

Id. p. 25.

- 16 In *Salisbury Cathedral* there are as many
Windows as *days*, *cast marble pillars* as *houres*,
and *Gates* as *months* in the year.

Ibid.

- 17 *Edward* the third King of *England* was born
in *Windsor Castle*, and after had at the same
time *John* King of *France*, and *Davia* King of
Scots Prisoners in it. In the *Chappel* of which
Castle *lyes* interred *Henry* the sixth, and *Edward*
the fourth Kings of *England*, whom *living*, the
whole *land* could not contain.

- 18 At *Finchamsteed* in *Bark-shire* in the year
one thousand one hundred, a *Well* boyled up
with *streames* of *blood*, and fifteen dayes to-
gether continued that *spring*, whose *waters*
made *red* all other where they came, to the
great *amazement* of *beholders*.

Speeds Maps p. 27.

- 19 In the year one thousand five hundred eigh-
ty one, an *Army* of *Mice* so over-run the
Marshes in *Dengry Hundred* in *Essex*, near un-
to *South-Minster*, that they shored the *grass* to
the very *roots*, and so tainted the same with
their *venemous* *teeth*, that a great *MurRAIN* fell
on the *cattel* that *grazed* on it.

- 20 In *Colechester*, *Lucius*, *H. lena* and *Constantine*,
the first Christian King, *Empress* and *Emperor*
in the *World* was born.

Id. p. 31.

A *Fish* in all parts like a *man* was taken 21
near *Oxford* in *Suffolk*, and for six months was
kept in the *Castle*, whence afterwards he es-
caped, and got again into the *Sea*.

Id. p. 33.

Betwixt *Oxford* and *Aldeborough* in the Coun- 22
ty of *Suffolk*, in the year one thousand five
hundred fifty and five, in a time of great
dearth a *Crop* of *pease* grew in the *rocks* with-
out *tillage*, or *sowing*, so that in *August* there
had been a hundred *quarters* gathered, and so
many more left *blossoming*, where never *grass*
before grew, or *Earth* was seen on the *hard*
solid rock.

Id. p. 33.

Between *January* and *July* in the year one 23
thousand three hundred forty eight, there *died*
in *Norwich* of the *plague* fifty seven thousand
five hundred and four.

p. 35.

Breakespear an *English-man* born at *Lang-* 24
ley in *Hartfordshire*, known by the name of *Pope*
Hadrian the fourth, whose *stirrop* was held by
Frederick the *Emperor*, was *killed* by a *Fly* that
flew into his *mouth*.

p. 39.

Before the *Civil Wars* between *LANCASTER* 25
and *YORK*, in the year one thousand three hun-
dred ninety and nine, the *River Ouse* near
Harwood in *Bedfordshire* stood suddenly *still*, and
went not forward, so that men passed three

miles together on foot in the depth of the Channel, and backward the Water swelled to a great height.

Speeds Map. p. 41.

- 26 King Offa's Leaden Tomb in the River Ouse like some fantastical thing appeareth to them that seek it not, but to them that seek it, it remaineth invisible.

Id. p. 49.

- 27 At Askridge in Buckinghamshire was great resort to the blood supposed to flow out of Christs side, brought out of Germany by Henry the Eldest Son of Richard King of the Romanes, which was afterwards discovered to be clarified Honey coloured with Saffron.

Id. p. 43.

- 28 The Lands of Condemned Persons in some parts of Gloucestershire, fall to the King only for a year and a day, and then revert to the right Heirs.

Id. p. 47.

- 29 In Herefordshire near Richards Castle there is a Well called Bonewell, wherein are continually found little Fishes Bones, but not a Finne seen, and being wholly cleansed will notwithstanding have again the like, whether naturally produced, or in Veines thither brought, none knowes.

Id. p. 49.

- 30 Marcle-Hill in Herefordshire in the year one thousand five hundred seventy one, moved it self in three dayes four hundred Yards, without

out any stay, overturned *Kingston Chappel*, and turned two wayes near a hundred paces from their usual *Paths*.

p. 49.

In the year one thousand four hundred sixty one, on the day of the *purification* of the *virgin*, there was a great *Battel* fought by *James* *Duke* Earl of *Ormond*, against *Edward* Earl of *March*, betwixt *Ludlow* and little *Hereford*, before which *Battel* on the same day appeared in the *Firmament* three *Suns*, which after a while *united* into one. 31.

Sp. M. p. 49.

The *Citizens* of *Coventry* having offended their first Lord, had their *Priviledges* infringed, and themselves oppressed with many heavy *tributes*: whose Wife the *Lady Godiva* pitying their *Estat*, incessantly *sued* to her Husband for their *peace*, which he granted on this condition, that she would ride *naked* through the *Streets* of the *City* at *Noon* day, which she accordingly performed, letting down her *Hair* which covered her *Body*. 32.

p. 53.

At *Newingham Regis* in *Warwickshire*, there is a *Soveraign Spring* against the *Stone*, green *Wounds*, *ulcers*, and *Impostumes*, : The *Water* of which, if drunk with *salt*, loosenech, if with *Sugar*, bindeth, and turneth *sticks* that fall into it into *stone*. 33.

sp. M. p. 53.

- 34 If any *Nobleman* come into the *Mannour* of *Okam* in *Rutlandshire*, he forfeiteth one *Shoe* of the *Horse* he rideth, as an *Homage* to the Lord *Harrington* Lord of it.

Sp. M. 59.

- 35 King *Henry* the second at the siege of *Bridge-North* had been slain with an *Arrow* aimed at him, had not *Sir Hubert Sinclair* received it, by stepping betwixt the *shaft* and his *Sovereign*, and so lost his own *Life* to save his *Lords*.

Sp. M. p. 71.

- 36 At *Pitchford* in *Shropshire* in a private mans *Yard*, there is a *Well* whereon floateth a thick *Scum* of Liquid *Bitumen*, which being clear off to day, will gather the like to *Morrow*, a lively emblem of our in-being corruption.

Sp. M. p. 71.

- 37 King *Edgar* being in *Chester* had the *Homage* of eight other *Kings*, who rowed his *Barge* from *St. Johns* to his *Palace*, himself holding the *Helme* as their *Supreme*.

p. 73.

- 38 Certain *Trees* are reported to float in *Bagmeere* in *Cheshire*, only against the death of the *Heir* of the *Breertons*, and after to sink and disappear till the next like *Occasion*.

- 39 At *Steingrave* a little Village in *Yorkshire*, some seventy years since was caught a Fish called a *Sea-man*, that for certain days fed on

raw

raw *Fishes*, but esp'ying his opportunity, escap-
ed again into his Watry Element.

p. 81.

There are certain *Fields* near *Whisby* in *York-* 40
shire, over which *Geese* flying fall down.

Speeds Maps p. 81.

On *Christmas* day one thousand one hun- 41
dred and seventy nine at *Oxen-ball* in the ter-
ritory of *Darlington*, in the *Bishoprick* of *Dur-*
ham, the ground heaved up aloft like unto a
high *Tower*, and so continued all that day un-
moveable, until the Evening, and then fell with
so horrible a noise, that made all the *Neigh-*
bour dwellers sore afraid, and the *Earth* swal-
low'd it up, and made in the same a deep
Pit, now called *Hell-Kettles*, which is there to
be seen at this day.

There are two *Catadupes* or *Waterfalls* in 42
the River *Can* never *Kendale* in *Westmorland*,
by which the Neighbour *Inhabitants* prognos-
ticate what *Weather*; when that which stand-
eth *North* sounds clearest, they expect fair
Weather, when that on the *South*, they expect
Mists, *Rain*, and *foul*.

p. 81.

The *Scots* at *Sollom Moss* in the time of King 43
James the Fifth, for despite that *Oliver Sin-*
clere the Kings *Favourite* was made *General*,
gave over the *Battel*, and yielded themselves
to the *English*, for grief whereof the King
shortly after died.

Speeds Maps p. 87.

- 44 The Women of the *isle of Man*, never go out of *Doors* but gird themselves with their *Winding-sheet*, to shew that they are mindful of their *Mortality*.

Id. p. 91.

- 45 *Garnsey* hath no venomous *Creature* in it, and therefore when a *Controversy* arose to which it should belong, *Ireland* or *Scotland*, it was adjudged to *Ireland*.

Id. p. 94.

- 46 *Edmund* Earl of *Richmond* Father to King *Henry* the Seventh, lving interred in *St. Davids* quire, saved the Church from defacement in the dayes of *Henry* the eighth.

Id. p. 101.

- 47 In a *Rock* or *Cliff* upon the Sea-side of the Island *Barry*, near the *South East* Point of *Glamorganshire*, is heard out of a little *Chink* the noise as it were of *Smiths* at work; one while the blowing of *Bellows*, then the strokes of *Hammers*, and sound of *Anvils*, the noise of *Grind-Stones*, hissing of *Steel-gads*, and the *Flames* of a *Furnace*.

Id. p. 105.

- 48 *Henry Beauclerke* King of *England* kept his Elder Brother *Robert Curthose* Duke of *Normandy* Prisoner in *Cardiff Castle* the space of twenty six years.

Id. p. 105.

- 49 Near *Newton* in *Glamorganshire* about a hundred Paces from *Severn*, there springeth a *Well*, where

where at the *flowing* and *fulness* of the *Sea* can hardly any *Water* be gotten, but at the *Ebb* and *fall* of the *Tide* it walloweth up amain.

Id. p. 105.

The Monastery of *Lantony* in *Monmouth-shire* stood so *solitary* and amongst *Hills*, that the *Sun* was not seen to shine there, but only between the *Hours* of one and three. 50

Speeds Map. p. 107.

Near *Brecknock* is a hill called *Cadur Arthur*, from the *North east rock* whereof, whatever, if not *stone* or of a *Metalline nature*, that is cast down, will by the *wind* and *air* be thrown back again, and blown up. 51

p. 109.

The River *Levinney* in *Brecknock-shire* passeth through the Lake *Loesavathan* and mixeth not his *water* with it, in which Meer sometimes stood a great City. 52

Id. p. 109.

At *Rashader Gowy* in *Radnor-shire*, the *Wye* falleth with a great *noise*, and there is a *Market* kept on the sabbath day. 53

Id. p. 111.

The *Salmon* coming up the *River* to get up at down-right falls, useth this *policy*: he bendeth himself backward and taketh his *tail* in his *mouth*, and with all his strength unloosing his *circle* on a sudden, as a lath let go mounts up before the fall of the *stream*. 54

Speeds Maps p. 113.

Some

- 55 Some *hills* in *Merionethshire* are so *high* and their *tops* so near, that *sheepheards* on the *tops* falling at *odds* in the morning, and *challenging* the *field* for fight, before they can come together to try out their *quarrel* the day will be *spent*, and the *heat* of their *fury* shut up with their *sleep*.

Id. p. 117.

- 56 In the year one thousand five hundred seventy and five, the *bell* in *Denbigh town hall* was caused to *toll* twice by the shaking of the *earth*, and no *harm*, or *hindrance* at all either done or taken.

Id. 119.

- 57 *Winefrids Well* in *Flintshire* is reported to rise from the *place* on which *St. Winefrids head* fell, being cut off by one that would have *ravishd* her.

Id. p. 121.

- 58 In *Lomund*, a famous *Lough* or lake in *Scotland*, the *waters* rage most in the *fairest* and *calmest* weather.

Sp. Maps p. 132.

- 59 In some parts of *Scotland* the *Virginities* of all new *Wives* were the *Landlords prey*, till King *Malcolme* enacted, that half a *Mark* should be paid for *redemption*.

Ibid.

- 60 *Solinus* reports that the *Irish* were of old so given to *VVar*, that the *Mother* at the birth of a man-child, feedeth the first *meat* into the

the Infants *mouth* upon the *point* of her Husbands *Sword*, and since their being *Christians*, at *baptizing* their *Infants*, they dipt not their right *Armes* under *Water*, that so as they thought, they might, give a more *deep* and *incurable* *Wound*.

Id. p. 138.

The *Old Irish* at every change of the *Moon*, worshipped her, bowed their *Knees* and made their *Supplications*, and with a loud *voice* thus spake unto the *Planet*, We pray thee leave us in as *good Estate* at thou finde'st us.

Id. p. 135.

In *Ireland* in the year 1331. in a great *famine* on the 27th day of *june*, there came to *Land* such a mighty *multitude* of great *Sea-Fishes* called *Thurheads*, such as in many *Ages* had not been seen, by which they were greatly *relieved*. 61

Id. p. 139.

William Marshal Earl of *Pembroke* being tost at *Sea*, vowed to erect an *Abby* where he landed, which he did and called it, *De Voto*. 62

p. 41.

In the year 1316. there was so great a *Famine* in *Ireland*, that they took up the *dead Bodies* out of their *Graves*, and in their *sculls* boyled their *Flesh* and fed upon it, and the *Women* did eat their own *children*. 63

p. 143.

The

- 64 The *Irish* in *Ulster* were accustomed in *Controversies* and solemn *protestations* to swear by *St. Patricks Staffe*, which *Oath* they feared more to break, than if they had sworn by the *Holy Evangelists*.

p. 146.

- 65 *Socrates* the *Night* before he was to *die* would learn *Musick*, because he would *die* learning something.

- 66 Certain *Trojans* having saved themselves by *Flight*, and having put into the *Thuscan Sea*, anchored near to the *River Tyber*, whose *Wives* being extremely *Sea-sick*, by the *Counsel* of the *Lady Roma* set *Fire* on their *Ships*, which necessitated their *star*, and occasioned thereupon the building of *Roma*.

Speeds preface to his *History*.

- 67 The *Iste* of *Great Britain*, from the *Lizard* point in *Cornwall* to *Strathly-head* in *Scotland*, is six hundred twenty and four *Miles*; The breadth from the *Lands end* in *Cornwall* to the *Island Tenet* in *Kent* is three hundred and forty *Miles*; In all which *Island* the *Corn* soon shoots up, and slowly ripens, caused by the overmuch moisture of the *soil* and *air*, by the endeavours of whose *English Natives* eight *Nations* have been converted to the *Christian Faith*.

Speeds *History* p. 156.

- 68 Some observe that *Women* being drowned naturally swim with their *Face* and fore parts down-

downward, whereas men do the contrary, as if the impression of *modesty* were not to leave a Woman after death. *Margaret* Wife to *Maximilian Emperor* chose rather to die than to have her *Thigh* cuted, which was broken with a fall from a Horse.

Id. p. 182.

Cesar bearing the Office of *Quaestorship* in Spain, and naturally disposed for great affairs, was thereto the more invited at the sight of *Alexanders Portraicture* in the Temple of *Hercules* at *Gades*, where beholding it, he fell into a suddain dislike of himself; and as *Alexander* seeing *Achilles* his Tomb, being filled with an ambitious and honourable emulation, sighed, and said, Hast thou at my years atchieved the Conquest of the whole world, my self hitherto having done no memorable act.

Id. p. 183.

Scæva who at the siege of *Dyrrachium* stood so long to it, before *Cesar* came to his rescue, that he had two hundred and thirty Holes made in his Shield, was a Brittain.

p. 184.

Cesar having twice suffered Shipwrack on the British Coasts caused his Ships to be drawn on Land.

Id. p. 186.

cesar in fifty Battels that he fought, went away Conqueror in all saving one, being laborious,

rious, couragious, industrious in *contriving*,
and *quick* in dispatch.

Speeds Hist. p. 188.

- 73 *Augustus Caesar*, in the forty second year of whose raign *Christ* was born, it being the year from the *Worlds Creation*, 3927. erected an *Altar* in the *Capitol* to the *Hebrew Child*, with this *Inscription*, The *Altar* of the first begotten *Son of God*. And after *Christs death*, *Tiberius* wrote to the *Senate* to have him consecrated amongst the *Roman Gods*, but they refused, saying that the *Doctrin* of *Salvation* should not need the *allowance* and *approbation* of men.

p. 191.

- 74 *Caligula* having marshalled his men as to battaile upon the *Ocean Shore*, after the sounding of the *Trumpets* as to fight, commanded them to gather *Cockle-shells*, which he called the spoil of the *Ocean* and demanded *triumph* for it.

Idemp. 192.

- 75 *Caligula* wisht that all the people of *Rome* had but one *neck*, that he might have the *glory* of giving the *bravest blow*, that ever was given, wherein so *Infinite multitudes* of men might be killed with one *stroke*.

Speeds Hist. p. 192.

- 76 *Claudius* the *Emperor* honoured *Plantius* with his *presence* in his *Triumph* for *Britain*, giving him the right *hand* ascending the *Capitol*: *Christ* will do much more for his
Soldiers,

Soldiers, make them like him, glorify them with him.

Sp. Hist p. 194.

The *Emperor Claudius* caused his own death 77
by this *speech* which fell from him in his wine,
That it was *fatal* for him first to hear the
Lewdness of his *wives*, and then to punish them;
which *Agrippina* hearing, to prevent her own
death, hastened her *husbands* by giving him
poysen in a *Mushrom*.

Id. p. 196.

Nero set *Rome* on fire and sung to his *Harp* 78
verses, made on the destruction of *Troy*, and
laid the *blame* of it on the *Christians*.

Bodao the *Brittish Lady* and famous *WVar* 79
riour making a *speech* to her *Soldiers*, secretly
held a *Hare* in her *lap*, which having told
them that their *Enemies* would fly like *Hares*,
she let go: And her *Army* not knowing the
deceit, construed it as an *Ominous* and *lucky*
sign of *Victory*.

Speeds Hist. p. 199.

Nero was an excellent *Musician*, and so pro- 80
digal that he never wore one *garment* twice.

Astrologers and *Star-gazers* are a kind of 81
people ever to *Princes* *unfaithful*, to *hopers*
deceitful, and in a *Common-wealth* always *for-*
bidden, yet always *retained*.

Id. p. 202.

Galba while a private man seemed more 82
than

than a private man, and held capable of the
Empire, if he had not been *Emperor*.

p. 202.

83. *Chrysanthus* Bishop of *Constantinople* reserved
 to himself of all his Ecclesiastical revenues but
 two Loaves of bread every Lords day.

p. 206.

84. *Vuellius* dedicated the dagger that *Otho* his
 Competitor kill'd himself with; unto *Mars* in
 his Temple at *Coleyn*, as the lucky instrument
 of his advanced Estate.

p. 209.

85. *Vitellius* the *Emperor* commended his own
Temperance in a set letter to the *Senate*, though
 they knew him an extream glutton, having no
 less than two thousand dishes of fish; and se-
 ven thousand dishes of fowls served to his Table
 at one supper.

p. 209.

86. The Officers and Soldiers saluted *Vespasian*
Emperor, which title when he resolutely gain-
 sayed and refused, they with drawn Swords
 threatned him his death. He proved an Ex-
 cellent Prince, and by his touch is reported
 to cure a lame man, and with his Spittle to
 open the Eyes of the blind.

p. 211.

87. *Titus* was an excellent Prince and worthi-
 ly called *Delicia humani generis*, was a great
 enemy to Promoters, Pettifoggers and extorturs
 of penal laws, which as Caterpillars to courts
 of

of penal *Laws*, which as *Caterpillars* to Courts of Justice, he caused to be whipt out of *Rome*.

Titus at his death lifted up his *Eyes* to Heaven, complaining why his *Life* should be taken from him, that except one *Offence*, (*viz.* his murder of *Anlus Cinna* through jealousy of his familiarity with *Berenices* his *Paramour*) deserved not to die. 88

Speeds Hist. p. 212.

Agricola having Conquered *Scotland*, sent word of it by Letters to *Domitian*, who received the *News* with a chearful countenance and a grieved heart. 89

p. 215.

Domitian bought certain *Slaves* for money, and attired them and dressed them as *Captives* of *Germany* and *Triumphed* for them. 90

p. 215.

Domitian put to death *Salustius Lucullus*, whom he had made *Lieutenant* of *Britain*, because he had devised and made certain *Speares* and *Launces* for service, which he caused to be called *Lucullians*. And this *Domitian* held in a matter of suspicion, who thought every memorable act done by another, did pluck a feather from his own *Plume*. 91

p. 216.

Trajan investing any *Prætor* in giving him the *Sword*, commanded him to use the same against

against him if he violated *Law* or *Equity*.

Idem p. 217.

- 93 *Adrian* destroyed *Jerusalem* and built another *City* not far from it, and called it *Elia*, from whence the *Jews* were utterly banished, and it was forbidden to them to look towards that *Soyle* or *City*, no not through the *Chink* of a *Door*. And upon a *Gate* that leadeth towards *Bethlem*, he caused a *Swine* to be engraven, a *Beast* by the *Law* counted *unclean*.

Id. p. 219.

Antoninus Pius published an *Edict* in the favour of the *Christians*, that whosoever should accuse any for such, he should suffer the same punishment he intended to have brought upon the accused.

Id. p. 221.

- 94 Of *Antoninus Pius* it is recorded that in his *Youth*, he did not any thing rashly, nor in his age any thing negligently. His usual *Speech* it was, that he had rather save one *Subjects Life*, than kill a thousand *Enemies*.

Ibid.

- 95 The *Emperor Aurelius* in his *Wars* against the *Quades*, suffered great extremity for want of *water*. When upon command given, the *Christians* in his *Army* prayed unto *God* and obtained a plenteous shower of *Rain*, which refreshed his *Army*, and *Thunder* and *Lightning* which overthrew the *Quades*, on which the

the *Emperor* made favourable *Decrees* in the behalf of the *Christians*, and called that *Legion* the *Lightning Legion*.

Speeds History p. 221.

The *Papists* make *miserable*, *absurd* applications of *Scriptures* to build the *Babel* of their power by. Thus, God made a greater and a lesser *Light*: Therefore the *Pope* is as much greater than the *Emperor*, as the *Sun* is bigger than the *Moon*. Christ said to *Peter*, *Kill* and *eat*: Therefore the *Pope* may *excommunicate*, *depose* and *kill* Kings. *Peter* said, Behold two *Swords*: Therefore the *Pope* hath both *Spiritual* and *Temporal* Jurisdiction. God said to *Jeremy*, he should *Plant* and *Transplant*: Therefore the *Pope* may *dispose* and *transpose* Kingdomes at his *pleasure*. *Domini sunt Cardines Terrarum*: Therefore the *Cardinals* are the *Lords* of the *Earth*.

Id. p. 223.

Commodus having enrolled many for *death*, his Concubine *Martia* lighted upon the *List* and discovered to others, she being herself one prescribed; who to save their own *Lives*, with *Poyson*, *Stabs* and *strangling* made him away.

Id. p. 225.

The *Pratorian Souldiers* sold the *Empire* to *Didius Julianus* and in five dayes killed him. Much wiser was *Audentius*, who was so far from giving any thing for it, that being cho-

sen Emperor by the Souldiers, he utterly refused it.

- 99 When an Historian profered *Albinus* to record the Story of his *Life*, he willed him to write of those who were already dead, whom he need not flatter.

Id. p. 228.

- 100 *Bassianus* (who slew his Brother *Geta* in his Mothers *Armes*) so longed for the death of his Father *Severus*, (whose dying Speech was, I was all things and am nothing) that he slew his *Physicians* because they dispatched him no sooner, as he did the great *Lawyer Papinian*, for refusing to excuse the murder of his Brethren in his Pleas at the Bar.

p. 232.

(181)

I M M A N U E L

Historical Collections.

Century VII.

Julia Mother in Law to *Caracalla* the Empe-
ror letting fall her *Vaile* discovered her naked
breasts and beauty, which was great. Whereat
the Emperor casting his lascivious Eye, said,
betraying his affection, Were it not unlawful,
I should not be unwilling. To whom she
replied that all things were lawful to him that
made laws for others, but was *subject* to none
himself.

Speeds Hist. p. 231.

Caracalla sending to *Maternus* to assemble
the Astrologers and to enquire how long he
should live and when die. *Maternus* returned
him word, that *Macrinus* the Prefect of his
Prætorium went about to murder him: which
letters coming to *Caracalla*, at what time he
was busy at his disports; he delivered them
to *Macrinus* to read, who finding himself ac-
cused stirred up one *Martial* a Centurion (whose
brother *Caracalla* had killed) to murder him,
which he did accordingly.

Id. p. 232.

Heliogabalus was the Monster of prodigality and
luxury,

luxury, every *Supper* costing a thousand pound, never wearing the same garment or Jewel, or using *Concubine* twice. Inviting some chief Citizens to a *feast* he strowed all the Room with *Saffron*, saying, Such *cattle* were worthy such *litter*. Near the Sea no fish was eaten, in the *Inland* country no *flesh*, whole meals made of the *tongues* of singing *Birds*, and *brains* of costly *creatures*. His saying was, that *meat* was not savoury, whose *sauce* was not costly. He provided, fearing the worst, silken *Halters* and golden *Knives* to make away with himself. And at last with his Mother was *slain* ignominiously by his own Guard, saying, The *Bitch* and her *whelp* must go together.

Speed, p. 234.

- 4 *Alexander Severus*, though a heathen, yet approved the Christians and their precepts, and writ about his *Pallace*, and caused to be proclaimed that Golden rule of Christ, *Not to do to others what we would not have done to our selves*; and so respected Christ that he would have had him consecrated amongst the heathen Gods: and when certain *Vintners* and *Viticulturers* laid claim to a place whereunto the Christians resorted to pray; he thus decided it, that it was much fitter that God should there be worshipped than belly-gods pampered.

p. 235.

- 5 *Alexander Severus* preferred none to offi-

ces on the *suites* of others, but for their own worthiness: in regard whereof he caused *Turinus* one of his Courtiers (who took money of divers with promise to procure the *Emperors* favour in their *suits*) to be put to death by *smoak*; the *Crier* proclaiming that he had sold *smoak*, and therefore with *smoak* he should die.

Sp. p. 235.

Maximinus a giant-like man from a shepherd attained the *Imperial* dignity, devour'd forty pound weight of *flesh* and drank six gallons of *wine* daily, became a hateful *Tyrant*: when he besieged *Aquileia*, the Citizens Wives cut off the *hair* of their *head* to make *bow-strings* to resist him, and was at that *siege* kill'd in his *Tent* by his own Soldiers.

p. 287.

Julius Philippus Caesar was a man of that observable compos'dness, as that he had never been seen to *laugh* in all his *life*.

Speeds History p. 241.

Valerianus Emperor being taken by *Saporis* King of *Persia*, was kept seven years in *Prison*, and made the foot-stool, on whose back and neck the King treading got up to his *Horse*.

p. 244.

Aurelius Marius a black-smith made *Emperor* by the Soldiers, was after three dayes kill'd by them with a *Sword* of his own making.

p. 246.

- 10 *Aurelianus* the *Emperor* is reported to have slain with his own hand nine hundred men in several fights.
- 11 *Tomyris* having vanquish'd *Cyrus* and all his Host, and filling a Vessel with their blood, did cast into it the head of *Cyrus*, saying; Blood thou hast thirsted, now drink thereof thy fill.
Id. p. 249.
- 12 *Aurelianus* the *Emperor* being about to sign an *edict* against the *Christians*, a *Thunderbolt* from Heaven struck into his presence, and so near his person that all accounted him to be therewith slain; but he not taking warning was shortly slain by his own servants.
Speeds History p. 249.
- 13 *Claudius Tacitus Emperor* a great favorer of learned men, commanded the works of *Tacitus* the *Historian* to be carefully preserved in every *Library* throughout the *Empire*, and ten times every year to be transcribed at publick Cost; all which notwithstanding, many of his works are since miscarried: Whereas God hath safely by his own care preserved entire the *Holy Scriptures*.
p. 250.
- 14 *Bonofus* of whom *Aurelianus* said, that he was *Non ut Viveret, sed ut biberet*, aspired to the *Empire*, but fearing *Probus*, hanged himself; whereupon 'twas said that a barrel was hanged not a man.
- 15 *Probus* saying, that he would shortly bring it to pass that the *State* should need no more
Soul-

Souldiers, was thereupon by some of his own *Army*, conspired against and treacherously murdered.

p. 252.

Constantius Chlorus having landed his men 16 in *Brittain*, fired his *Ships* lest they should think of a retreat; so did *William* the Conqueror.

Speed p. 25.

Dioclesian the raiser of the tenth persecuti- 17 on, by an *edict* commanded his *Foot* to be kissed, a practice since imitated by his *Succes- sors* in cruelty and pride, the *Popes* of *Rome*.

156.

Constantius Chlorus Emperor Father of *Con-* 18 *stantine* the Great was wont to say, that it was more behooful to the weale publick, that the *wealth* of the Land should be dispersed into the *Commons* hand, than to lie locked in the *Princers* *Coffers*. And so every way free from all *Superfluities*, that on Festival dayes and entertainment of *Strangers*, he was wont to borrow *Plate* of his *Friends* to furnish his *Table* and *Cupboards*.

id. p. 257.

Constantius Chlorus to try his *Officers*, com- 19 manded them to offer *Sacrifice* to the *Idol* Gods, pretending to discourte all such as refused; but contrariwise those that obeyed he put from him with this *reproof*, That he that
is

is *disloyal* to his God, will never be true nor *trusty* to his Prince.

p. 258.

- 20 *Constantine* in his Expedition towards *Rome*, being doubtful what God to *invoke*, casting up his *Eyes* to Heaven, had the sign of the *cross* presented to him, wherein were *Stars* as Letters so placed, that visibly might be read this Sentence in *Greek*, In this Sign thou shalt overcome.

Speeds Hist. p. 259.

- 21 *Maxentius* framed a deceitful Bridge over *Tybur* to intrap *Constantine*, but joyning *Battel* and overlaid and retiring, fled himself over the same Bridge, which falling under him he and many more were *drowned*.

260.

- 22 *Constantine* intending to build a City at *Chalcedon* in *Asia*, whilst they were measuring out the *circuit*, an *Eagle* scouping at the Line, flew with it over the Sea toward *Bizantium* in *Thrace*, to which place the thing seeming *Ominous*, he transferred his new Foundation, and there built *Constantinople*.

p. 261.

- 23 In the famous Library at *Constantinople*, in which there were one hundred and twenty thousand *Manuscripts*, there were the Gutts of a *Dragon* 120 foot long, on which *Homers Iliads* were written admirably in Letters of *Gold*.

p. 261.

Julian

Julian the Emperor first a *Deacon*, after a ²⁴ Wretched *Apostate*, yet was otherwise highly commended for his many good *qualities*, so temperate that he never had any war with his *Belly*, so chaste that after the *Death* of his *Wife* he never regarded *Women*, and would not see the *Persian Captive Ladies*, nor suffer *Cookes* or *Barbers* in his *Army*, as being *Ministers of Intemperance*. As for *Stage-Plays* he never but once a year permitted them in his *Court*, and then he saith of himself, he was *familiar detestanti quam spectanti*.

Id. p. 165.

When *Delphidius* the *Orator* inveighed a- ²⁵ gainst an innocent denial, saying, *Necens esse poterit quisquam, si negare sufficeret*, Who can be guilty if it be enough to deny? *Julian* replied, And who can be innocent if it be enough to accuse?

Id. 265.

Julian in despite of the *Christians*, would ²⁶ have rebuilt the *Temple at Jerusalem*, and set men on work to that purpose, but was frustrated by terrible *Earth-quakes* and *Fire-balls*, that hindered his proceedings; and forms of *Crosses* shining as the *Sun*, fell on the *Garments of the Jews*.

ibid.

From above the *Porch of Entrance* into one ²⁷ of the *Cities* which *Julian* regained, the *Wreath of Laurel* reserved as an *Ornament* of the place,

place, fell in a wonderfull manner on his head, which fill'd him with hopes of conquering the *Persians*, against whom (having vowed a *Sacrifice* of Christians if he returned,) going with confidence was slain by a *Launce*, from whose hand none knew, and dying cast his blood into the air with these words, *Vicisti Galilee*. His usual saying was, *Turpe est sapienti cum habiat animam, captare laudes ex corpore*.

Speeds Hist. p. 266.

- 28 *Valentinian* the Son of a *Rope-maker* in the dayes of *Julia* laid down his belt (that is) his Command in the *Army*, rather than he would renounce his faith, and was shortly after chosen *Emperor*, in whose dayes *St. Jerom* reports, that it rained *Wooll* from heaven, so perfect and good that no better grew upon the *sheep* the natural producers of it.

p. 371.

- 29 *Severa* *Valentinians* wife commending the beauty of *Justina* to her husband, occasioned his marrying of her, who taking two wives himself, made a *Law*, that others might do so likewise.

p. 272.

- 30 *Maximus* the Usurper, seeking the life of *Gratianus* the *Emperor* cauled letters and reports to be brought to *Gratian*, that his *Empress* was on her journey to visit him, and withall sent forth a *Carock* stuff'd with Soldiers, and with them a desperate Captain named *Andragathius*.

gathius. Gratian rejoycing at his wifes approach, prepared himself to meet her, and opening the letter thinking to embrace his *Empress* was by the Command of *Andragathius* treacherously murdered. But *Andragathius*, after *Maximus* was overthrown by *Theodosius*, his state being then desperate, cast himself headlong into the Sea, and made an end of his wretched life.

p. 233.

Theodosius in a great danger overlaid by *Eugenius* and *Arbogastus*, upon his earnest prayer, God raised a violent tempest, which so sorely beat upon his Enemies, that he got a glorious Victory.

One *Constantine* a common Soldier was elected Emperor only for his names sake.

p. 280.

Theodosius having cruelly destroyed the *Thesalonians*, coming to *Millain* would have entered the Church to have communicated with other Christians, but was resisted and forbid by St. *Ambrose*, in which estate the Emperor stood for eight months, and then with great humility and submission acknowledging his offence was absolved and again received into the congregation.

Speeds Hist. p. 275.

Theodosius being very passionate, and thereby sometimes doing amiss, to prevent it enacted a Law that thirty days should pass betwixt the sentence of death and the execution of the

Male-

Malefactor; and to suppress his hasty Choler, his usual manner was to recite the *Greek Alphabet* before he uttered any *speech* favouring of that *humour*.

p. 275.

35 **Pelagius** was a *Brittain* whose heretical opinions were these.

1. That man without the grace of God was able to fulfil all the *Commandments*.
2. That man in himself had free will.
3. That the grace of God was given unto us according to our merits.
4. That the Just have no sin.
5. That children are free from *Original sin*.
6. That *Adam* should have died if he had not sinned.

p. 279.

36 Among the *Antient Saxons*, he that abandoned or lost his shield in battel, was debar'd from their publick sacrifices and *Assemblies*, the greatest disgrace that could be; for shame of which many destroyed themselves.

Id. p. 289.

37 The *Germanes* were a warlike Nation; their Maids presented to their Husbands as a dowry at their *Nuptials*, a Tent and a Spear, and their Men usually met at their Feasts and Counsels in their armour, and for any to return alive from the Battel in which the Prince was slain, was a perpetual Infamy.

p. 289.

Women

Women taken in *Adultery* among the Sax- 38
ons, haing first their Hair cut off, vvere tur-
ned stark naked out of their Husbands Houses,
and that in presence of their ovvn kindred,
then vvere they scourged vvith *VVhips* through
the Tovvn, vvithout regard of *birth, beauty,*
age or wealth, and never after could get any o-
ther Husbands.

p. 289.

Vodine Bishop of London, feared not to tell 39
King *Vortigerus*, that for Marrying *Romena* a
beathenish Lady, Daughter to *Hengist*, he had
indangered both his Soul and his Crown. Which
words were so ill digested, that they shortly
cost the Bishop his Life.

Speeds Hist. p. 290.

Ethelburga the Wife of King *Brithrich* the 40
West Saxon, having poysoned her Husband,
fled into *France*, where being for her beauty
proffered by King *Charles* the Marriage of him-
self or his Son; she making choice of the Son,
had neither, but was thrust into a *Monaste-*
ry, whence committing *VVboredom*, she was
expelled and died in great *mifery*.

Id. p. 328.

Ino King of the West Saxons, gave over his 41
Kingdom, vvent to *Rome*, professed Religion,
and there died. *Sibba* King of the East Saxons
turned *Monk*. *Ossa* likewise put on a Cowl and
went to *Rome*. *Ofith* Wife of King *Sighere*,
and *Keneswif* Wife of King *Ossa* enter'd Reli-
gion.

gion. No less than eight Kings of the Saxons gave over the World and became *Votaries*,

p. 309. II.

- 42 *Pauls* in *London* was a Temple of *Diana*, and *St. Peters* in *Westminster* was a Temple of *Apollo*.

Id. 311.

- 43 *Etheldred* commonly called *St. Audry*, wife to *Egfrid* King of *Northumberland*, and before to *Tombert* a Noble man, lived with them both and with her last husband twelve years, yet continued a *Virgin*, and having got leave to depart from her husband profess her self a *Nun*.

p. 317.

- 44 *Vortimer* ordered his tomb to be built in the Isle of *Thanet* to the terror of the Saxons, whom he had often *Conquered*. As *Scipio* ordered that his tomb might be so set as to overlook *Africa*, as a terror to the *Carthaginians*.

331.

- 45 *Uter Pendragon* being deeply enamoured on *Igren* the beautiful wife of *Gorlois* Duke of *Cornwal*, and having often in vain attempted her chastity, at last by the help of *Merlin* obtained his desire; for *Merlin* so new moulded the shape of King *Uter*, and printed in his face the features of *Gorlois*, that without suspect, *Igren* entertained him, in which bed of deceit the famous *Arthur* was begot.

Id. p. 333.

Careticus

Careticus King of *Brittain* flying from *Gurmund* into *Chichester*, certain *sparrows* being caught, and fire fastened to their feet were let fly in the *Town*, which lighting upon straw and other matter fit for flaming, burnt in a short space the whole *City*.

Speeds Hist. p. 338.

colman and *Wilfrid* disputing about the time of *Easter* before King *Oswy*, *Colman* urged the Example of *St. John*, *Wilfrid* of *St. Peter*, to whom *Christ* had committed the *Keys* of the kingdom of *Heaven*; which the King hearing, concluded this controversy thus: I will not gainsay such a *Porter* as this, lest when I come to the *Doors* of *Heaven*, I find none to open to me having his *displeasure*.

p. 348.

Redwald King of the *East Angles* after the manner of the *Old Samaritans*, in the same Temple erected an *Altar* for the service of *Christ*, and another for *Sacrifices* to his *Idols*.

p. 350.

A *Russian* being sent to Murder *Edwyn*, King of *Northumberland*, and drawing his *Sword*; *Lilla* the Kings *Servant* wanting wherewith to defend his Master, put himself between the King and his *Sword*, and so lost his own to save his Masters *life*.

Edwyn's care was such for waifaring passengers, that he enclosed by the way sides clear

O

Springs,

Springs, where he set Basins of *Bra's*, both to drink and wash in.

p. 351.

- 51 *Oswald* King of *Northumberland* having sent for *Aidan* a *Scottish* Bishop to instruct his *Northumbrians*, whereas *Aidan* could not speak the *Language*, the King himself was Interpreter at his *Sermons*, and gave his words in *English*, as he spake them in the *Scottish* language.

p. 353.

- 52 *Oswald* upon a solemn Feast day, seeing many Poor at his *Gates*, sent them the *Delicates* for himself prepared, and commanded the *Charger* of *Silver* to be broken and divided amongst them. Bishop *Aidan* much rejoicing thereat, took the King by the right hand, and prayed that it might never consume, as after his death it did not, but was shrined in *Silver* and reserved in *St. Peters Church* in *Bambrough*.

p. 354.

- 53 *Vvuiphere* a *Saxon* King kill'd his two Sons for being Christians, but after repenting of his inhumane *Murther*, became a Christian himself, and converted his *Heathenish Temples* into *Christian Churches*.

Id. p. 357.

- 54 *Oswe* King of *Deira* gave Bishop *Aidan* a goodly *Gelding* with rich and costly *Trappings*, which, as the Bishop rode to *Preach*, a Poor man demanding his *Alms* he having nothing
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elſe to give, alighting gave to him. The King blaming him for it, *Aidan* replied, Is the brood of a Beaſt dearer in your ſight than this Poor man a Child of God? The King laying aſide his *Sword*, fell at the Biſhops Feet, and craved forgiveness. At which *Aidan* weeping, ſaid, I never till this time ſaw an *umble* King. And ſurely his *Life* cannot be long, for his People are not *worthy* to have ſuch a Prince to govern them.

Speed. p. 355.

Boniface an *Engliſhman* in the year ſix hundred and ſixteen, complained in a Letter ſent to *Cuthbert* Archbiſhop of *Canterbury*, that the *Engliſh Nuns* wandring in *Pilgrimage* under ſhew of devotion lived in pleaſure and wanton *Fornications*, through all the Cities of *France* and *Lombardy*. 55

p. 360.

Ethelbald King of the *Weſt Saxons*, which had riſen in Arms againſt his Father *Ethelwolf*, for ſetting *Judiſh* the Daughter of the King of *France*, and then his Wife in a Chair of *Eſtate* by him, contrary to the *Law* of the *Weſt Saxons*, after ward againſt the *Law* of God and nature, took the ſame *Judiſh* his Mother for his own Wife. 56

p. 369.

The *Huns* of *Coldingham* to avoyd the barbarous pollutions of the *Danes*, deformed them- 57

themselves to their lascivious *Eyes*, by cutting off their upper *Lips* and *Noses*.

P. 373.

- 58 *Ælfrid* King of the *West Saxons* worsted by the *Danes*, disguised himself in the *habit* of a common *Minstrel*, and in person repair'd to the *Danes* Camp, where he saw their negligent *securities*, learnt their *design*, and shewing himself to his people, who thought him dead, gave the *Danes* a great overthrow

- 59 The *Danes* having brought their Pinnaces to *Wear* in *Hartfordshire*, King *Ælfrid* divided the *stream*, and so made the *River* unnavigable.

P. 375.

- 60 *Ælfrid* a learned man and a great favourite of *learning*, divided the natural day into three *uses*, which he distinguished by burning of a *Taper* in his *Oratory*. Eight houres he spent in *study*, eight houres in *provision* for himself, repose and rest, and eight houres in the *affairs* of his Kingdom. He made a *Law* that all men of ability should breed up their children to *learning*, till they were fifteen years old, preferred none to *Offices* but such as were *learned*, and was the Founder of the University of *Oxford*; and died in the year 901.

Speeds Hist. 376.

- 61 What time *Edward* the elder King of *England* lay at *Austlin*, and *Liolin* Prince of *Wales* at *Beethslay*, intending a *Parley*, *Liolin* refused to come down, or to cross the *Severn*; where-

whereupon *Edward* took Boat and entered the *River* towards him, which when *Liolin* saw and knew who he was, he cast off his rich *Robe* and entered the *River* towards him, breast-high, when clasping the boat, he submissively said, *Most wise and sage King*, thy *humility* hath overcome my *insolency*, and thy *wisdom* triumph'd over my *folly*. Come get up on my *neck*, which I have, fool as I was, lifted up against thee, so shalt thou enter into that *land* benign *mildness* hath made thine own this day. And after he had taken him on his shoulders, and carried him to *land*, he would needs have him sit down on his rich *Robes*, and so putting his *hands* joyntly into the Kings did him *homage*.

p. 378.

Elfreda King *Edwards* Sister, having born 62
her husband *Ethelred* one daughter, her travail in childbed was so *grievous*, that ever after she forbore the *nuptial* embracements of her husband, alledging that it was an over foolish *pleasure*, which broug't after so great *paines*.

Speeds History, p. 378.

Ethelstan being jealous of *Edwin* his Bro. 63
ther, caused him to be put into a little *Pin-*
nace, without *Tackling* or *Oares*, one only page
accompanying of him, that his *death* might
be imputed to the *waves*, whence the young
Prince overcome with *Grief* cast himself head-
long into the *Sea*.

p. 379.

Edburg

- 64 *Edburg* the eighth daughter of King *Edward*, in her child-hood had her disposition tried, and her course of life disposed by her Father in this manner. He laid before her gorgeous apparel and rich Jewels in one end of a Chamber, and the new Testament and books of Princely instructions in another, withing her to make her choice of which she liked best. She presently took up the books, and heher in his *Armes*, and kissing her, said, Go in Gods name whither he hath called thee; and thereupon placed her in a *Monastery* at *Winchester*, where she *Vertuously* spent her whole life.

Id. p. 380.

- 65 *Elfrid* a Noble man intending to have put out King *Echelstons* Eyes, his *Treason* being known, was apprehended, and sent to *Rome*, where at the Altar of *St. Peter*, and before Pope *John* the tenth, he abjured the fact, and thereupon fell down to the earth, so that his servants bore him to the *English* School where within three days after he died; the Pope denying him Christian burial, till he knew *E. thelstans* pleasure.

Speeds Hist. p. 380.

- 66 *Ethelstan* by the instigation of his parasites, especially his Cup-bearer, having exposed his Brother without *Oars* and *Tackling* in a *Pinnace*, whence he threw himself into the *Sea*; this Cup-bearer chancing on a Festival, to
stumble

stumble with one Foot, and recovering himself with the other, pleasantly said, Ye see how one Brother helpeth another. Upon which *speech* the King calling to *mind*, and laying to *Heart* the *death* of his Brother, forthwith commanded *execution* to be done on his Cup-bearer the procurer of it.

p. 381.

Æthelstan having conquered *Constantine* King of *Scots*, and *Howel* King of *Wales*, presently restored them to their former *estate*, adding withall this princely saying, That it was more *Honour* to make a King than to be a King. 67

Id. p. 381.

Antaff King of some part of *Ireland*, war- ring against King *Æthe'stan*, disguised himself like a *Harper*, and came into *Æthelstans* Tent, whence being gon, a Souldier that knew him, discovered it to King *Æthelstan*, who being offended with the Souldier for not declaring it *sooner*, the Souldier made this answer, I once served *Antaff* under his *pay* as a Souldier, and gave him the same *faith* I now give you; if then I should *betray* him, what *trust* could your *grace* repose in my *truth*? Let him therefore *die* but not by my *treachery*, and let your care remove your *Royal* self from *danger*. Remove your *Tent* from the place where it stands, lest at unawares he *assayl* you. — Which the King did, and a Bishop *pitching* in the same place, was that Night with all his retinue *slain* by 68

Antaff seeking the Kings life. p. 381.

- 69 *Æthelstan* going into *Scotland*, turned aside to visit *St. John of Beverley*, where praying for his prosperous *success*, for the want of a richer *Jewel*, offered his *Knife*, vowing to redeem it at his return with a richer *present*, which accordingly he did.

Ibid.

- 70 *Hugh* King of *France* sent to *Æthelstan* the *Sword of Constantine* the Great, in the *Hilt* whereof all covered with *Gold* was one of the *Nails* that fastned *Christ* to the *Cross*.

Speeds Hist. p. 381.

- 71 King *Edmund* interposing himself between his *Sewer*, and another to part a *Fray*, was with a thrust through the body slain at *Fuckle Church* in *Glocestershire*.

p 387.

- 72 *Edred* the twenty eighth Monarch of the *Englishmen*, submitted his Body to be chastised at the pleasure of *Dunstan* of *Glastonbury*.

p. 385.

- 73 *Edwy* the twenty ninth Monarch of *English*, the day of his *Coronation*, in the sight of his Nobles sitting in *Counsel* with shameless and unprincely *lust*, abused a great *Lady* his near Kinswoman, whose Husband he slew to enjoy her more securely.

p. 385.

- 74 King *Edgar* enacted a *Law* against excessive *drink*.

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drinking, ordaining a size by certain *Pins* set in the *Pots*, with *penalties* to those should *drink* beyond the *mark*: he likewise imposed a *Tribute* on the *Welsh-men* of 300 *Wolves* yearly, which being paid three years, in the fourth year there were none to be found, and so the *Tribute* ceased.

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p. 387.

Edgar having heard a daughter of a *WVe* 75
stern Duke commended for her *beauty*, came to *Andover*, and commanded the *Damsel* to his *bed*. The Mother brought her Maid-servant instead of her daughter, who hastning to rise in the morning to her *work*, was *detain-*
ed by the King, who perceiving the *deceit*, chekt her deceivers and kept her for his *Concubine*.

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Edgar being told of the *beauty* of *Elfrida*, 76
daughter of *Ordgarus Duke* of *Devonshire*, sent *Ethelwold* a Courtier to see her, who minding to get her for himself, discommended her to the King, and by his *leave* married her. Edgar afterwards perceiving that he was *abused*, invited himself to *hunt* at *Ethelwolds Park*, who suspecting the Kings *meaning*, persvaded his wite so to dress her self as might conceal her *beauty*, but she contrarily set it forth to the utmost, so that the King entangled vvith it, kill'd *Ethelwold* and tooke *Elfrida* to wife.

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p. 388.

Edgith the daughter of Edgar a veiled Nun 77
in the Monastery of *Wilton* being sharply re-
proved

proved by Bishop Ethelwold, for her too *Curious attire*, roundly answered him, That God regarded the *Heart* more than the *garment*, and that *sins* might be covered as well under *Rags* as *Robes*.

Speeds Hist. p. 38.

- 78 In a Council at *WVincchester*, when there could be no agreement concerning the *Marriage* of Priests, the business was referred by the Council to the *Rood* placed on the *Refectory Wall*, where the Council sat. They praying to him, he returned this answer, God forbid it should be so, God forbid it should be so; You judged well once, and to change is not good.

p. 391.

- 79 The Devil coming to tempt St. *Dunstan* in the shape of a *beautiful Woman*, he pulling her *Nose* with hot burning *Pincers*, spoiled a good face.

Ibid.

- 80 *Ethelred* gave secret Commissions to destroy all the *Danes* on Saint *Brices day*, which accordingly was done in the year of our Lord one thousand and two.

Id. p. 394.

- 81 *Swain* the *Danish King* demanded a great composition for the preservation of St. *Edmunds Monastery*, the Inhabitants refusing to pay, he threatened *spoil* to the place, and the *Martyrs bones*; in the midst of which *folly*, he

he suddainly cried out, that he was struck by St. *Edmund* with a *Sword*, being in the midst of his Nobles, and no man seeing from whose hand it came; and so with great *horror* and *torment* on the third of *February* ended his *dayes*.

Id. 396.

Ethelred, when his Mother had procured the death of King *Edward*, his brother, made such Lamentation for it, that his Mother beat him with a *Taper* of *Wax* that stood before her, and that so sorely, that he could never after well endure the sight of a *Taper*. 82

Edmund Ironside and *Canute* the *Danes* after many former battels, by the Counsel of a Captain put the trial of their quarrel to their own single combat, in a little Island called *Alney* near *Glocester*, where after some trial of their valour, they came to an agreement and divided the Kingdom between them. 83

p. 401.

Duke *Edrick* after many false and treacherous deeds, having contrived *Edmund Ironsides* death, (which was effected by thrusting into his body, as he retired to a place for nature's necessity, a sharp *Spear*) and having cut off his Sovereigns head, he carried it to *Canute*, with this fawning Salutation, All hale thou now sole Monarch of *England*, for here, behold, the head of thy Copartner, which for thy sake I have adventured to cut off. *Canute*, though 84
arabi.

ambitious enough, yet *grieved* at so disloyal a *Fact*, replied and vowed, That in reward of that service the bringers own Head should be advanced above all the *Peeres* of his Kingdom, which high Honor while this *Wretch* expected, soon after by the Kings command, his Head bad farewel to his *Shoulders* and was placed on the *Highest Gate* to overlook *London*.

Speeds Hist. p. 401.

- 85 *Osbright* a Vice-roy of *Northumberland* forced the Lady of *Beorne Bocador* a Nobleman related to the King of *Denmark*, who flying to him to revenge his Cause, he sent *Hungar* and *Hubba*, whose Father *Lothbroke* following his *Hawk* in a little *skiffe*, was carried into *England*, taken as a *Spy*, carried to King *Edmund*, who preferred him, and delighted in him for his skill in *Hawking*. Which the Kings *Faulconer Birrick* envying at, murdered him in a *Wood*; which murder being by *Lothbrokes Spaniel* discovered, *Birrick* was put in *Lothbrokes Boat* without *Oar* or *Tackle*, and driven into *Denmark*, accused King *Edmund* as the cause of his *Murder*, which enraged *Hungar* and *Hubba* to invade *England*.

Id. p. 398.

- 86 *Canutus* established a *Law*, that Women marrying within a year after their Husbands death, should lose their *Joynures*.

Id. p. 401.

- 87 King *Canutus* gave great *Jewels* to *Winchester Church*,

Church, whereof one is reported to be a *Cross*, worth as much as the whole *revenue* of *England* amounted to in a year, and unto *Conventry* he gave the Arm of St. *Augustine*, which he bought at *Papia* for an hundred *Talents* of *Silver*, and one of *Gold*.

Speeds Hist. p. 402.

Gormo Father of one *canute* slain before *Dublin*, so exceedingly loved him, that he swore to *kill* him that brought him *News* of his *Sons* death; which when *Thira* his Mother heard of, she used this *Policy* to make it known to him. She prepared mourning *apparel*, and laid aside all princely *State*, which the Old man perceiving, he concluded his Son *dead*, and with excessive *grief* ended his own *Life*.

p. 403.

Hardicanute King of *England* was a great *Epicure*, caused his *Table* to be spread with abundance of *dainties* four times every day, which caused in the *Common-wealth* a riotous *looseness*: Subjects being apt to *praise* their *Sovereigns* *Vertues*, but to *imitate* their *Vices*.

1. 1. 31.

Id. p. 406.

King *Edward* the *Confessor* having married a *virtuous* and *beautiful* Lady, *Egitha* Daughter of Earl *Godwyn*, abstained her *Bed*, saying on his own *Death-bed*, That openly she was his *Wife*, but as to secret embracing as his own *Sister*. Which undue neglect of *Marriage-right*,

right, the *simplicity* and *Superstition* of those times Canonized him for.

P. 411.

- 91 One Dane made good *Stamford-Bridg* against all King *Harolds* Army, and with his *Axe* *slew* forty of his Men, till at last the *Danish* Souldier was slain with a *Dart*.

Id. p. 415.

- 92 *Tosto* and *Harold* the Sons of Earl *Godwyn* falling out: *Tosto* secretly hyed himself into the *Marches* of *Wales*, and near the City *Hereford* at *Portaslieth*, where *Harold* had a House then in preparing to entertain the King, he *slew* all his Brothers Servants, and cutting them peice-meal into *Gobbets*, some of their *Limbs* he *salted*, and cast the rest into the Vessels of *Meath* and *Wine*, sending his Brother word that he had furnished him vvith powdred *Meats* against the Kings coming thither.

Speeds Hist. p. 413.

- 93 *Pope Alexander* the 20. to encourage *William* the Conqueror to invade *England*, sent him a consecrated *Banner*, an *Agnus Dei*, and one of the *Haires* of *St. Peter*, and *curst* all those that should oppose against him; by which he was so encouraged that, Landing his men in *England* to cut off all *hope* and occasion of return he fired all the *Fleet*.

p. 415.

- 94 *William* the Conqueror at his arrivage from *Sea* in *England*, his feet chanced to slip, so that

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that he fell into the *mud* and bemired his *hands*, which accident was presently construed as a lucky *presage*, one of his Captains presently saying, as *Cesar* did on the like occasion landing in *Africk*, that now he had taken possession of the *Land* of which he should shortly become King. As accordingly it came to pass, after he had slain *Harold* at *Battle Abbey*, for mangling whose dead body he cashiered a common Souldier out of his *vars* and *wages* for ever: unto which *Abbey* erected in memory of his conquest he granted large *privileges*, and amongst others this, that *Malefactors* flying thither should be secured harmless, and if the *Abbot* chanced to come by any place where any *Malefactor* was to be *Executed*, he might deliver him.

Speeds Hist. 416. 18: 33.

Lewes King of *France* having procured the death of *William Longspee* Duke of *Normandy*, was intercepted by the *Normans*, and detained Prisoner till he had agreed to these *Articles*, viz. That young *Richard* should succeed his Father in that *Dukedom*, and that thenceforth, when the King and Duke should confer together, the Duke should be girt with a *Sword*, and the King disabled either of *Sword* or *Knife*. To which King *Lewes* bound himself by *Oath*. 95

Speeds Hist. p. 421.

Robert Duke of *Normandy*, Father to *Willi* 95
am

am the Conqueror, going to *Hierusalem* on pilgrimage, and falling sick by the way was born in a litter on the *Saracens* shoulders, when he desired a *Christian Pilgrim*, whom he met to report what he saw, which was, That he was born to heaven on the *Divels back*.

p. 423.

- 97 *William* the Conqueror at first held a hard hand on the *Englishmen*. He instituted the ringing of the *curfew Bell* at eight of the Clock at night, when he commanded all the *Eng'ish* to put out the fire, as a means to keep them in greater *subjection*. Yea the Natives themselves became as *strangers*, shaving their *beards*, and rounding their *hair*, and in *garments*, *behaviour* and *diet*, fashioned themselves to imitate the *Normans*. It being a *shame* in those days even amongst *Englishmen* to be an *English man*.

Id. p. 427.

- 98 *William* the Conqueror demanding how it came to pass, that he should conquer *England* in one day, when the *Danes* were so many years about it? *Fretherick* Abbot of *St. Albans* answered, That long *peace* had converted the *riches* of the land, which should have maintained *Soldiers*, to the *revenues* of the Church, whereby the land was weakened. The Conqueror replied, That since the *Clergy* is so *rich* that thereby the land is enfeebled, out of thine own *mouth* will I condemn thee, and begin with thee first; and immediately took all

all the land that lay between *Barnet* and *London-Stone* from him.

Id. p. 429.

The *Monks* of *Ely* being to pay seven 99 hundred Marks by way of composition to the Conqueror, when they came to pay, there wanted a groat, upon which he made them pay a thousand Marks more for their peace.

Speeds Hist. p. 429.

William the Conqueror in *Normandy* being 100 sick of some disease in his belly, and keeping his bed more than he was used; *Philip* King of *France* hearing of it, said, Oh what a number of *Candles* must I offer when our *Cousin* goes to Church, I think a Million will not suffice. The Conqueror being told of it, said, Our *Cousin* of *France* shall be at no such charge, but after this my Child-bed I will find him *Candles* and light them my self, and immediately entred *France* and *Fired* all before him, and burnt the City of *Naunts*, in whose walls was enclosed an *Anchoret*, who might but would not escape, holding it a breach of his religions vow to forsake his *Cell* in that distress.

p. 432.

I M M A N U E L.

Historical Collections.

Century VIII.

- 1 **R**obert Duke of *Normandy* in a battel encountred his own Father *William* the *conqueror* and unhorsed him, but knowing him by his *voice*, humbled himself, and secured his Father from further *danger*.

Speeds Hist. p. 430.

- 2 *William* the *Conqueror* imprisoning his brother *Odo*, who was both an Earl and Bishop of *Bayeux*, said, he did it not as his Brother was a Bishop but as he enjoyed a *secular honour*.

- 3 *William* the *Conqueror* dying, hearing the great Bell ring *Prime* to our *Lady*, lifting up his hands, said, I commend my self to that *Blessed Lady Mary* Mother of God, that she by her holy prayers may reconcile me to her most dear Son our Lord *Jesus Christ*, and with these words yielded up the *Ghost*.

p. 434.

- 4 *William* the *conqueror* no sooner dead but was forsaken and left naked by all his followers, none taking care to bury him; till a poor Country Knight, one *Harluins*, undertook to carry

carry him to *Cane*, where fire happening at his entrance, all left the *Herse*, and being about to be interred, one *Asceline Fitt Arthur* forbade him *burial* in that place, which he alledged was sometimes his Fathers *House*, till compounded with, and when he was put into the *grave*, his body breaking, drove all away with the *intolerable stench*.

Speeds Hist. p. 434.

Rufus besieging *Rocheſter*, commanded that every man should repair to the *ſiege* that would not be counted a *Niding*, a word of ſuch *diſgrace*, and ſo diſtaſtful to the *Engliſh*, that multitudes ſeemed rather to fly than to run to it.

p. 438.

Henry the youngſt Son of *William* the Conqueror being ſieged by his two Brothers *Robert* and *William*, in great want of *water* ſent to Duke *Robert*, who courteouſly ſupplied him; at which when *Rufus* was diſpleaſed, *Robert* replied, Doſt thou eſteem of *water* more than of a Brother, having no more than him and me? In which *diſſenſion* *Henry* eſcaped.

Id. 439.

Malcolme King of *Scots* ſieging *Alnwick* Caſtle, an *Engliſh* Knight unarmed, only having a light *Spear* in his hand, on the top of which he bare the *Keyes* of the Caſtle, came riding into the *Camp*, where being brought to the King, couching his *Spear*, as though he intended

tended to present him with the *Keyes*, ran him into his left *Eye*, left him *dead*, and through the *swiftness* of his *Horse* escaped. Hence some say came the name *Percy*.

P. 440.

- 8 *Rufus* having notice by a *messenger* of the siege of *Main* a City in *Normandy*, the King answered, he would take *advice* what to do; but thy *subjects*, said the messenger, are in *distress* and cannot be *delayed*: whereat the King *swore* his wonted *Oath*, by *St. Lukes* face, that if they *could* not they *should* not, and that he would not *turn* his *back* till he were with them, and thereupon commanded to *break* down that *Wall* that he might go forth the next way to the *Sea*, leaving his *Commission* to his Nobles to follow, but the *Seas* and *Winds* being *rough*, his *Pilate* misdoubting *bazard*, desired him to stay till the *Sea* and *Elements* were *calmer*: he replied, Hast thou ever heard that any King hath been *drowned*, therefore *hoist* up thy *Sails* I charge thee and be gon.

Speeds Hist. p. 441.

- 9 *Rufus* his Chamberlain bringing him a pair of new *Hose*, and he demanding the *price*, was answered, that they *cost* three *shillings*. Away *base fellow* (quoth he) are these *becoming* a King, bring me of a *Mark price*. His *Servant* went and brought a pair of no greater *cost*, but told him they were of the *rate* appointed;

with

with which the King was well pleased.

P. 442.

Two rich Monkes outvying one another, 10
for an *Abbacy*, another poor sober Monk
standing by, *Rufus* asked him, what he would
give to be made *Abbot*; he replied, *nothing*,
for I entred my *profession* to be *Poor*. And
on him the King *conferr'd* it, as most *worthy* of
it.

Id. p. 442.

In the last year of King *Rufus*, Earl *God-* 11
wyns Lands were *drowned* by the Sea, now
called *Godwyn Sands*, and a *Well* of Blood rose
up out of the ground at *Finchamsteade* near *Ab-*
ington in *Barkeeshire*.

Id. p. 443:

Rufus dream'd that the *Veins* of his *Armes* 12
were *broken*, and abundance of *Blood* lay on
the *Floor*. And a *Monk* dream'd that the *Cru-*
cifix spurned the King to the ground, of whom
Rufus said, Well, a *Monk* he is, and can
dream as *Monkes* use to do for gain, give him
a hundred *shilling* lest he should think that
he dreamed *bootless*.

Ibid.

Rufus hunting in the new *Forrest* which his 13
Father had *depopulated*, was accidentally *shot* by
Sir *Walter Tyrrel*, and being *slain* was *layed*
in a *Colliers cart* drawn with one *Horse*, which
Cart *broke* in a *dirty way*, and there lay the

Spectacle of earthly Glory, pittifully begoared, and filthily bemired.

Id. p. 443.

- 14 *Henry Beauclerke* after he was King, his first work was to reform his Court and Household, cashiering all nice and effeminate Wantons, and enacting a Decree against his Courtiers Rapines, Adulteries and Robberies, punished their Thefts with death, and their Lechery with the loss of their Eyes, and other parts peccant.

Speeds Hist. p. 445.

- 5 *Robert Duke of Normandy* being chosen King of *Hierusalem*, hearing of the death of *Rufus*, refused that, in hopes to have *England*; for which his neglect of divine appointment, it is said God never prospered him after: for his Brother *Henry Beauclerk* conquered *Normandy* from him on Saturday the Vigil of *St. Michael*, being the same day forty years that *William* the Conqueror set foot on *English* ground for his Conquest. God so disposing that *Normandy* should be subjected to *England*, that very day wherein *England* was subjected to *Normandy*. He likewise put out his Eyes and kept him Prisoner in *Cardiff* Castle twenty six years, where for grief conceived at the putting on of a fair new Robe (too little for the King, and therefore sent in kindness to the Duke to wear) grew weary of his life, as disdaining to be mocked with his Brothers cast cloths, and cursing the time of his unfortunate Nativity, refused thence.

thenceforth to take any sustenance and so pined himself to death.

Sp. p. 445. 447. 452.

It is reported of *Henry Beauclerk*, that detaining the Kingdom from his brother *Robert* against his conscience, that he stood more in fear of men, whose favours he cunningly laboured to keep, than of God, whom he meant to please, as he thought, in building an Abbey for his satisfaction. 16

p. 447.

Robert de Beliasme delighted in cruelty, an example whereof he shewed on his own Son, who being but a child and playing with him, the Father for a pastime put his Thumbs in his child's Eyes, and put out the balls thereof. 17

Id. p. 448.

Guimundus the Kings Chaplain grieving that the *Beauclerk* bestowed his preferment on unworthy persons, being on Rogation day to read that lesson of St. James, It rained not on the earth III years and VI months; it, he purposely read it rained not one one one year and five one months. All men laughing and wondring, the King chid him and asked the reason; Marry (quoth he) I see you bestow your preferment only on such as can read so, which the King considering preferred him, and was after more careful in his other Choices. 18

Speeds Hist. 448.

Prince William Son to the *Beauclerk*, *Richard* 19

his base Brother, his Sister the Countess of *Perch* with many others, to the number of one hundred and sixty persons *perish* by ship. *wrack* coming from *Normandy*. Of whom a *writer* speaks, that God suffered not those unnatural *wantons* (being *Sodomiticâ labe fere omnes infecti*) to have Christian burial, but were swallowed up by the *Seas*, when her *waves* were most *calm*, the Mariners in their *drinke* striving to out-sail the Kings Ship dash against a *rock*.

Id. p. 449.

- 20 *Beauclerk* and the Pope at *Gisfory* had an interview, where two youths of the Kings company, Sons of the Earl of *Mellent*, gravelled the Cardinals in *disputing*, who had nothing to say, but that there was more learning in the *Western* parts than they had thought.

Id. p. 449.

- 21 *Henry Beauclerk* died at *St. Dennis*, and was thence conveyed to *Roan*, where he was *emboweled*, *salted* and *wrapped* up in a *Bulls hide* to avoide the *stench*, which was so intolerable, that the Physitian who took out his *brains* was poisoned therewith, and presently *died*: whereupon it was observed, that other Kings killed men in their *lives*, but this when he was *dead*.

p. 452.

- 22 *Henry Fits Empress* razed and cast down one thousand

thousand one hundred and fifteen Castles, raised in the time of King Stephen.

452.

Mand the *Empress* to escape her enemies hands ²³ was laid in a *Coffin* as dead, bound fast with *Cords*, and so carried in a Horse-litter from the *Devizes* to *Gloucester*, and after being close girt in *Oxford* by King *Stephen*, she clothed her self and her followers all in *White*, and so in the *snow* deceived the *Sentinels* and got safe to *Wallingford*.

Speeds Hist. p. 461.

King *Lewis* of *France* cast the *Popes Bull*, ²⁴ whereby he required the *Fruits* of *Vacancies* of all *Cathedral Churches* in *France*, into the *fire*, saying, That he had rather the *Popes Bull* should rost in the *fire*, than his own *soul* fry in *Hell*.

p. 463.

Eustace the Son of King *Stephen* having ²⁵ plundered the *Monkes* of *Bury* of their *Corn* and *provison*, being set at *Dinner*, the first bit he put into his *mouth* drove him into a *Frenzy*, whereof he shortly after died.

p. 463.

Henry the second besieging *Bridgenorth*, had ²⁶ been slain with an arrow, had not *Hubert St. Clare* cast himself between death and the King, taking the arrow in his own bosome to preserve his *Soveraign*. As *sejanus* bare the ru-
ins

ins of a banqueting house with the peril of his life from the *Emperor Tiberius*.

p. 466.

- 27 *Henry de Essex* Standard-bearer to *Henry the second*, abandoning the Royal standard, was challenged for it by *Robert de Montford*, and in single battel at *Reding* vanquished, was thereon shorn a Monk, and shortly after died.

Id. p. 466.

- 28 king *Henry the second* and Queen *Elianor* being Crowned at *Worcester*, laid their *Diadems* on the high Altar; as *Godfrey of Bulloigne* would not wear a Crown of Gold at *Hiernusalem* where *Christ* wore a Crown of *Thorns*.

466.

- 29 *Henry the Second* crowning in his life-time his Eldest Son, and at the feast carrying the first dish. The Arch-bishop of *York* saying in pleasure to the young king, Rejoyce my fair Son, for there is no Prince in the world hath such a Servitor attending on his Table as you. The unnatural young man answered, why wonder you at this? My Father knows that he doth nothing that misbecomes him, that his Father was royal born but of one side, but our self are Royal born both by one side and other.

p. 470.

- 30 *Henry the second* for the death of *Becket* submitted voluntarily to this *Penance*; he went three miles bare-foot, so that much blood issued

issued from his feet, and received by way of discipline 80 lashes at the hands of Bishops and Monks on his bare flesh.

Speeds Hist. p. 476.

Henry the Son of Henry the second, who had often rebelled against his Father, when on his death-bed the Father fearing danger to himself, would not come to see him, but sent his ring in token of reconciliation: he keeping the ring with many tears, and confessing his fault, at the approach of his death would needs be drawn out of his bed and laid upon another strewn with *ashes*, where he departed in a most penitent manner.

p. 478.

When *Hierusalem* was first recovered by the *Christians*, and when it was after fourscore years lost from the *Christians*, a *Frederick* was Emperor, and *Urban* was Pope, and *Heraclius* was Patriarch.

p. 479.

When Henry the Second by the opposition of his Son Richard was fain to abandon *Mentis* in *Main*, he uttered these words against his Son; That since he had taken from him that day the thing that he most loved in the world, he would requite him, for after that day he would deprive him of that thing in him which should best please a child, viz. his heart, and finding his Son John in the Catalogue of the *Conspirators* against him, he bitterly cursed the

the hour of his *birth*, laying Gods *curse* and his own upon his Sons, which he would never recal for any perswasions of the Bishops and others.

p. 479.

- 34 *Henry* the second being dead, all his attendants fell to spoiling, and left him *naked*, of whom one saith, Surely these *Flies* sought *Honey*, these *Wolves* a *Carcase*. They followed not the *man* but the *spoil*. And when King *Richard* met his Fathers Corps, the Corps fell fresh a *bleeding*.

p. 480.

- 35 *Hugh* Bishop of *Lincoln* Visiting the Nunnery of *Godstow*, finding a fair Herse-cloth over *Rosamunds Tomb*, thought the Herse of a *Harlot* no fit spectacle for a Quire of *Virgins* to contemplate, and therefore he caused her bones to be cast out of the Church, as unworthy for her *unchast* life to have Christian burial. But the chaste *Virgins* gathered them up, put them into a perfumed *bag*, and buried them, laying a fair grave-stone upon them inscribed with these verses.

Hic jacet in Tumba Rosa mundi non Rosa munda.

Non redolet sed olet quæ redolere solet.

Qui meat hæc oret, signumque salutis adoret,

Utique tibi detur requies Rosamunda precetur.

Speeds Hist. p. 480.

- 36 *Morgan* natural Son to *Henry* the second born of the body of the Lady *Blewet*, being elected

electd Bishop of *Durham* and going for *Consecration* and a *dispensation* because of his Bastardy, the *Pope* advisd him to own himself *Blanets* Son, but he answered, That he would not renounce his Ro, al blood for any promotion.

p. 480.

Maud the *Empress* was the daughter, wife, 37
and mother of Kings, all named *Henry*, which is expressed in this distich made of her.

*Ortu magna, Viro major, sed maximaprole,
Hic jacet Henrici filia, sponsa, nurus.*

Speeds Hist. 481.

Richard the first, though himself had rebelled 38
against his Father, yet coming to the *Crown*, cashiered all those that had forsaken, and retained those who had stood faithful to his Father, though against himself, and made use of them in all his affairs.

p. 485.

Rhese ap Griffith Prince of *Wales* coming as 39
far as *Oxford* to Visit King *Richard*, because the King came not forth to meet him, returned back into his own Country without once saluting of him.

Ibid.

When the *Emperor* gave three thousand 40
Marks a part of King *Richards* ransom to make Silver *Censers* through all the *Cestertian Order*, they refused the gift as part of an accursed spoil.

p. 489.

Pope

- 41 Pope *Celestin* Crowning *Henry* the *Emperor*, held the *Crown* between his *feet*, which the *Emperor* stooping *low*, he put upon his *head*, and presently with his *foot* struck it off, and dashed it to the *ground*; but the *Cardinals* catching of it up, put it again on the *Emperors* *head*.

Sp. H. p. 485.

- 42 *Henry de Pimero*y having fortified *St. Michael's Mount* in *Cornwall* against *King Richard*, in behalf of *Earl John*, hearing of the *Kings* return out of *Captivity* died of *fear*.

Id. p. 489.

- 43 *Richard* the first sitting at *Dinner* at *Westminster*, receiving advertisement of the *siege* laid to *Vernueil* by *Philip* of *France*, swore that he would not turn his *face* till he had gotten thither with his *Army*; whereupon he caused the *wall* to be bored through, and never rested till he had removed the *siege*.

Id. p. 489.

- 44 The *Pope* writing to *King Richard* to release the *Bishop* of *Beauvoys*, whom he kept *Prisoner*; calling him his *Son*; The *King* sent the *Habergica* and *Curace* of the *Bishop* to the *Pope*, with this question, See if this be thy *Sons Coat*. The *Pope* replied, that he was no *Son* of his, nor of the *Church*, but the *Son* of *Mars*, and should be ransomed at the *Kings pleasure*.

p. 499.

King

King Richard the first, out of Covetousness 45
of *Treasure*, of which he was profered a great
part, but would have all, went to assault a
Castle where he received his *deaths* wound.

Speeds Hist. p. 491.

Whilst King Richard warred in *France*, one 46
Fulco a *French* Priest came to him, and told
him he had three very bad daughters, which
he wished him to bestow in *Marriage*, or else
Gods *wrath* would attend him. When the
King denied he had any daughters. Yes (quoth
the Priest) thou cherishest three daughters,
Pride, *Covetousness* and *Lechery*. The King
replied, My *Pride* I bequeath to the haughty
Templars, and *Hospitallers*, my *Covetousness* to
the white Monks of the *Cesteaux Order*, and
my *Lechery* to the Priests and Prelates, for
therein they take their greatest *Felicity*.

Id. p. 492.

A Monk at *Swinstead Abbey* presenting King 47
John with an *Invenomed Cup*, whereof the
King commanded him to be his *taster*, became
the diabolical instrument of his own and his
Sovereigns *destruction*.

Id. p. 516.

William Marshal Earl of *Pembrook*, famous 48
for his achievements in *Ireland* had this *Epi-*
taph made on him.

Sum qui Saturnum sibi sensit Hibernia, Solem
Anglia, Mercurium Normannia, Gallia Martem.

William Longspee Earl of *Salisbury* upon point 49
of

of death would not receive the Sacrament in his bed, but on his bare knees on the ground, which he bedewed with his tears. The like devotion is reported of King Henry the eighth. On *William Longspee* was made this Epitaph.

*Flos comitum & iliculus obit, Stirps regia, longus
Ensis Vaginantem cepit habere brevem.*

speeds Hist. p. 524.

- 50 Henry the third, the same day he set sail from *England*, did himself in person visit the poor and feeble, and dealt large Almes, not refusing to kiss the sick and leprous.

p. 527.

- 51 Four *Parelions* together with the *Sun* in the year one thousand two hundred thirty and three in the moneth of *April*, appeared from *Morning* till *night* about the parts of *Hereford* and *Worcestershire*.

529.

- 52 *Habert de Burgo* Earl of *Kent* was articted against to King Henry the third that, he had stoln out of the Kings Jewel-house a pretious stone of wonderful value, whose vertue was to make him that wore it invincible in battel, and that he gave that stone to *Liolin* Prince of *Wales* the Kings Enemy.

Speed. p. 528.

- 53 *Liolin* Prince of *Wales* being threatned that if he lived not quiet, King Henry the third would soon abate him, answered, I more fear the *Almsdeeds* the King gives than all the men of

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Cent. VIII. *Historical Collections.* 225
of War he hath, and the whole Clergy put together.

P. 530.

In a great *famine* in the raign of Henry the third, certain poor of *Albaldestea* in *Cambridgeshire*, while as yet the *corn* was green, pluckt the *eare* in the common *field* to sustain their lives, whereat the owners call on the Priest to *curs* all such; but one in the Company adjoined the Priest in the name of God to exempt his *Corn* in the sentence, saying, That it pleased him well that the *poor* driven with *famine* had taken his *corn*, and so commended that which they had left to God. The Priest compelled by the *importunity* of the rest was entred into the *sentence*, when by a terrible interrupting tempest of *thunder*, *lightning*, *wind*, *hail* and *rain* all the *Corn-fields* about were *desolated*, as if they had been trodden down with *Horse* and *Cart*, and no kind of *beast* or *fowl* would feed upon the *Corn* thus layed; but that *best* and *compassionate hearted* man found all his *Corn* and *ground* though intermixed vvith theirs, altogether *untoucht* and *unharmd*. 54

P. 532.

In the year one thousand two hundred thirty five, there vvere brought before King Henry the third seven *Jews*, vvho *circumcised* a child, and purposed in *contempt* of Christ and Christianity to have *crucified* him at Easter at *Normich*. 55

Speeds History p. 532.

Q

At

56 At the Marriage of *Richard* Earl of *Cornewall* brother to *Henry* the third, there were thirty thousand *Messes* provided in the *Cookery* only, and of all other things incredible plenty, and yet the next day there was no sign of it.
p. 537.

57 *Ingetrains* of *Coucy* a great Lord in *France*, whose daughter *Alexander* King of *Scots* had Married, was by the stumbling of his Horse in a ford cast out of his Saddle, and pitched into the depth of a River, while his foot hung fast in the stirrup, his Sword at the same time falling out of his sheath, and running of him through did most strangely end his life by a triple death.

58 The Pope desiring to come into *England*, was denied by *Henry* the third, it being said, That the Pope was like a Mouse in a Sackel, or a Snake in ones bosome, who did but ill repay their Hostes for their entertainment.

Id. p. 538.

65 Five Brethren of the *Marshalls* successively Earls of *Pembroke*, died issueless, which *Matthew Paris* attributeth to the Judgment of God upon them for their Fathers iniquity, who detained from the Bishop of *Firning* certain honours, violently taken from him.

60 The Popes extortions in *England* in the days of *Hen.* the third were exceeding great and heavy: Insomuch that a Cardinal truly told the Pope,

Pope, that England was to the Pope as *Balaams* Ass, which being so often *wrung*, *spur-galled* and *edgelled*, it was no marvail that now at length she opened her *mouth* to complain: And for themselves and the *Roman Court*, they were like *Ishmael*, every mans *band* against them and theirs against every man.

Id. p. 539.

Walter Clifford a Baron of the *Marches* of *Wales*, made the Kings Officer to eat the Kings *Writ*, *Wax* and all. 61

speeds Hist. p. 540.

The Pope having lain sometimes at *Lions*, Cardinal *Hugo* at his going away made a *Sermon* of *Farewel* to the Citizens, wherein amongst other *benefits*, which the Pope's abode in that City had brought them, he told them this was a *principal*, That whereas at their coming thither, there were three or four *Whore-houses* in *Lions*, now at their departing they left but one, but indeed that reached from the *East Gates* of the City to the *West*. 62

p. 540.

At the Marriage of *Alexander* the King of *Scott* to the *Lady Margaret*, Daughter to King *Henry* the third, there was given by the Archbishop of *Fork*, and spent all at one meal six hundred *Oxen*. 63

p. 541.

When *Grosted* Bishop of *Lincoln* had written a *sharp Letter* to the Pope concerning the *abuses* 64

of his Court ; The Pope in a rage *swore* by St. *Peter* and St. *Paul*, that he could find in his *heart* to make that doting *Prelate* a mirrour of *Confusion* to all the *World* ; but some *wiser* Cardinals advised him to *bush* the *matter* for fear of stirring *Coales* ; especially since it was known, that there would be a *departure* from the Church.

Id. p. 543.

- 65 *Richard* Earl of *Cornwall* being chosen *Emperor*, at his accepting of it had this *Expression* : Let me before I depart hence *die* and be *burnt* with the *fire* of *Hell*, if I do accept the *Empire* for *ambition* or *avarice*, but only to restore the *Empire* to a better *estate*, which God grant, and to *govern* them, who have willingly chosen me for their Lord, in a most *just* and *honorable* manner.

Id. p. 341.

- 66 *Richard* Earl of *Cornwall* when elected King of the *Romans*, is reported to *possess* so much ready *coyn*, as would every day for ten years afford him an hundred *Marks* on the main *stock*.

Id. p. 545.

- 67 *Cedant Toga Armis.* *Henry* the third intending to suppress his rebellious *Barons* made choice of *Oxford* as his place of *Residence*, and banished thence all the *Students* to the number of fifteen thousand.

Speeds Hist. 549.

Simon

Simon Earl of *Monfort* a powerful *Rebell* 68
took Prisoners, King *Henry* the third, *Richard*
King of the *Romans*, and both their Eldest Sons
yielded to him by *composition*.

P. 549.

A *cup* of *Gold* of ten pound weight cost a 69
hundred pound in King *Henry* the thirds days.

Edward the first while Prince, warring in 70
the *holy land*, being wounded by a *Saracen* with
an envenomed *Knife*, the Lady *Elleanor* his wife
gave a rare example of conjugal *affection*, and
her immortal *memory* doth justly impart *glory*
to the whole *Sex*. For when no *Medicines*
could extract the *poyson*, she did it with her
tongue, licking daily, while her husband *slept*,
his rankling *wounds*; whereby they perfectly
closed, and yet herself received no *harm*.

P. 552.

When *Charles* King of *Sicily* fell off from 71
prosecuting of the *holy war*, Prince *Edward*
hearing of it solemnly *swore*, that though all
should forsake him, yet he and his *Lacquey*
would enter *Ptolemais*, which he did though
better attended.

P. 553.

Edward the first being in his return from 72
the *holy land* in the court of *Charles* King of
Sicily, and hearing first of the *death* of his Son
and *heir*, and after of his Father; He much
more *sorrowed* for his Fathers *death* than his Sons:
whereat King *Charles* greatly *marvailing*, had
of him this answer; The *loss* of Sons, is but
light,

light, because they are multiplied every day, but the death of Parents is irremediable because they are no more to be had.

Id. p. 554.

- 73 At the coronation of King Edward the first, for the more celebration of the great Feast and honor of so Martial a King, there were five hundred great Horses let loose, every one to take them for his own, who could.

Speeds Hist. p. 554.

- 74 Upon a Marble Chair in Scone, where the Kings of Scotland were used to be Crowned, which Chair by King Edward the first was transported to Westminster, was written this Distick.

*Ni fallat fatum, Scoti quocunque locatum
Inveniant lapidem, regnum teneatur ibidem.*

Id. p. 558.

- 75 In the year one thousand three hundred and one, Cassan King of Tartars gloriously slew an hundred thousand Turks in a battel upon the Plain of Damascus, and was baptized thereupon, as acknowledging the Victorie to come from the Son of God.

p. 560.

- 76 Robert Bruce intending to seize on the Crown of Scotland, and being accused to King Edward the first denied it, and had time and warning to escape. For an Earl sent unto him Twelve Striveling pence and a sharp pair of Spurs, presently upon his departure from the Kings

Kings *presence*, which he wittily interpreted to be a *symbol of flight*, according whereunto, he escaped from *London*, shooing his *Horses* backward, that he might not be followed by the *Prints* in the *Snow*.

Id. p. 560.

Robert Bruce after his seizing the *Crown of Scotland*, was driven to that extremity by the *English*, that he was sometimes *naked* and *hungry* without *meat* or *drink*, save only *water* and roots of *Herbs*, and his life perpetually in *danger*, and yet trusting in *God*, he never forsook himself, but *recovered* his *Kingdom*.

p. 562.

Edward the first dying in his march, yet commanded his *Son* to carry his *bones* through all *Scotland*, as a *terror* to them, and to send his *Heart* to the *holy land* with one hundred and forty *Knights* and their *retainers*, because being hindred by his *home Wars*, he could not fulfil his *vow* in going personally thither, providing thirty two thousand pound of *Silver*, which upon pain of eternal *damnation*, he appointed should not be *expended* on any other *use*.

speeds Hist. p. 563.

The Countess of *Buquahan* Sister to the *Earl of Fife*, whose Office it was to *Crown* the *scottish King* in her Brothers *absence*, had *stolen* from her Husband with all his light *Horses* to set the *Crown* on *Bruces* head, being

taken by *Edward* the second was set in a wooden Cage made Crown-wise on the walls of *Barwick* Castle for all to wonder at.

561.

80 The *scots* at *Bancksborn* obtained a famous Victory over the English under *Edward* the second by this stratagem. Before their Battalions they digged certain Trenches three foot deep, and three foot broad, which having fixed sharp stakes in them with their points upwards, they covered so with burdles, that foot men treading warily might pass but not Horse, in which King *Edward's* Cavalry were intrapped and so miserably slain, and the battel lost.

81 King *Edward* the second having put to death *Thomas* Earl of *Lancaster*, a Courtier of mean birth being condemned, many potent Favourites pressed the King on his behalf. The King brake forth into these most vehement words. A Plague upon you for cursed whisperers, malicious backbiters, wicked Counsellors. Intreat you for the life of a most notorious Knave, who the longer he lives the more Villanies will he commit, and would not speak a word for the life of my near kinsman the noble Earl *Thomas*? He shall therefore dye the death he hath deserved.

Id. p. 569.

82 When Queen *Isabel* rose in rebellion against King *Edward* the second her husband, *Adam de Ulton* Bishop of *Hereford* her bosome Counsellor

*seller at Oxford chose this Text, My head
my head aketh, 2 King. 4. 19. On which he
delivered to them the reason of the Queens
coming with an Army, concluding more like
a Butcher than a Divine; That an aking and
sick head of a Kingdom was of necessity to be
taken off, and not to be tampered with by any
other Physick.*

speeds Hist. p. 574.

The Commission sent to put Edward the se- 83
cond to death was a witty but wicked *Am-
phibology*, being written and left uncommad;
in these words, *Edwardum occidere nolite time-
re bonum est*, which being commad after *Time-
re* was a command, after *Nolite* was a probi-
bition, and so occasioned the death of the king,
and the Ruine of those that did it.

p. 579.

Edmund Earl of Kent by the practice of his 84
Enemies was condemned to death for endeav-
ouring to set at liberty his brother king Ed-
ward the second, who was dead before, and
had his head stricken off at Winchester Castle
Gate, having stood from noon till five at night,
and none found to behead him, till a base wretch
of the *Marshalsea* was sent and did it.

p. 579.

Edward the third in his *Minority* being over- 85
ruled by *Mortimer*, things went much to wrack,
on which was made this *Rime*.

Long beards beardless, painted Hoods witless,

Gay

- 86 *Gay Coates graceless make England thrifless.*
When the Sea forces of Edward the third had spoiled the Abbey of St. Colmes in Scotland, the whole Fleet as a punishment for that sacrilege was battered with a tempest, and some of them perisht. At another time the like sacrilege being perpetrated, the ship in which the sacrilegious goods were, sunk into the bottom without any Tempest.

id. p. 581.

- 87 When Edward the third, and Philip of Valois had brought two mighty Armies of an hundred thousand men apiece into the Field to face one another, by the mediation of Jane of Valois Sister to Philip and Mother in Law to Edward, they withdrew and struck not a stroke.

Speeds H. p. 585.

- 88 Small matters many times occasion great effects. Edward the third king of England dancing with the beautiful Lady Joan Countess of Salisbury, her Garter falling off, the king took it up; at which the Nobles smiling, the King seriously said, it should not be long before there should be Sovereign honour done to that Silken Tie; whereupon he instituted the honor of the Garter, whose Motto is, *Honi soit qui mal y pense.*

p. 588.

- 89 The black Prince at the battel of Cressy being overpressed and in danger, the Lords that were with him

him sent to his Father to come and *succour* him. Who made this answer, Let them send no more to me for any *adventure* that may befall while my Son is *alive*; But let him either *vanquish* or *dye*, because the *honor* of this brave day shall be his, if God suffer him to *live*.

p. 590.

King *Edward* the third besieging *Callis*, the 90
Enemy turned forth fifteen hundred of the *poor*-
er sort, whom the good King turned not back,
 but *relieved* them with *victuals* and money,
 and suffered them safely to pass through his
Camp.

Speeds Hist. 591.

Henry Earl of *Lancaster* at the taking of the 91
 Town of *Brigerack* by *assault*, had permitted
 every Souldier to seize any *House*, and to con-
 vert the same and what was in it to his own
 proper *use*. A certain Souldier named *Reeth*
 having broken into a *House*, where the *Mo*-
neyors had stowed all the Moneys of the Coun-
 try, not thinking that the Generals *pleasure* was
 that so great a *Treasure* should be converted to
 a private *use*; He acquainted the General
 with it, who answered, That the *House* and all
 therein was his, according as he had first pro-
 claimed, let them be *worth* what they would.
 And when the Souldier again told him of the
 great *Treasure* there found, He replied, What
 tellest thou me of the greatnels of the *Treasure*?
 Go take & enjoy. For to *give* & then to *take* it back
 again

again is child's play. I have once said; and my word being once passed cannot with honor be revoked.

Speeds Hist. p. 592.

- 92 It is observed of King Edward the third, that he had alwayes fair *weather* in his passage into *France* and foul *weather* in his return.

p. 593.

- 93 *Henry Pecard* Lord Mayor of *London* at one time feasted four Kings, viz. of *England*, *Scotland*, *France* and *Cyprus*.

p. 594.

- 94 A terrible *tempest* that destroyed many horse and men in *Edward* the third's *Army*, occasioned him to encline to agreements of *peace*, which before he was utterly averse to.

p. 595.

- 95 *Edward* Son to the Earl of *Cambridge* married the daughter of the King of *Portugal*, but afterwards neither would the Earl leave his Son behind, as suspecting the *Portugals Faith*, nor the other entrust his daughter to the Earl, so that they remained *disjoyned in body*, however *united in Ceremony*.

- 96 *Wat Tylers* Companions in an holy outrage burning the *Savoy*, threw one of their fellows into the flames, because he had thrust a piece of stolen plate into his bosome.

p. 607.

- 97 When *Richard* the second entered *Scotland*, the *Scots* had so retired themselves and all their goods,

goods, that when the English came they could see no quick then left but Owles.

611.

A Monk bestows this Epitaph on *Wicklif* 98
The Divels Instrument, Churches Enemy, Peoples Confusion, Hereticks Idol, Hypocrites mirror, Schismes broacher, Hatreds sower, Lies Forger, Flatteries sink, who at his death despaired like *cain*, and stricken by the horrible judgment of God, breathed forth his wicked soul to the dark mansions of the black Divel-- Whereby Gods children may learn not to regard while they live, the malice, nor to expect after their death ought else but the slanderous rancour of the wicked.

Speeds Hist. p. 622.

A Galtbrop or engine with three sharp points 99
was hid in Henry the fourths bed, but he espied it, and so prevented the danger.

627.

A Frier Minor being asked what he would 100
do if King Richard were alive, and present; he confidently answered, that he would fight for him till death against any whatsoever, which cost him his life, being drawn and hanged in his Friers weeds.

Id. 627.

I M M A N U E L.

Historical Collections.

Century IX.

- 1 **A**T Danbury Church in Essex the Devil appeared in the habit of a Minorite, to the incredible astonishment of the Parishioners. For at that time there was such a terrible tempest with lightnings, and thunder and great fireballs, that the vault of the Church broke, and half the chancel was carried away.

Speeds Hist. p. 628.

- 2 Between Bedford and Bickleswade in the year one thousand four hundred and three, sundry Monsters of divers colours in the shapes of armed men were often seen to issue out of the woods at Morning and at Noon, which to such as stood far off seemed to encounter one another in most terrible manner, but when they drew near nothing was to be found.

p. 629.

- 3 Nero though generally hated while he was alive, yet twenty years after his death, an obscure fellow feigning himself Nero, was so backed and countenanced by the Parthians and others, that not without much difficulty the

the Romans could get him into their hands.

Speeds Hist. p. 629.

Henry the fifth supposing his Father dead, took the *Crown* that stood by him; his Father reviving, enquired for it, which when he brought, the Father said, Oh Son with what right I got it God knows, who forgive me the sin. Howsoever it was got, said the Prince, I mean to keep it and defend it with my Sword, as you by Sword obtained it.

p. 631.

Henry the fifth, though while Prince was wild, and Companion of riotous persons, yet coming to the *Crown* the first thing he did was the banishment of all such his old Companions ten miles from his presence.

Speeds Hist. p. 637.

Archbishop Arundel having in a synod condemned *Oldcastle* Lord Cobham for an Heretic, and enacted that the holy Scripture should not be translated into the English tongue, shortly after, his tongue grew so big in his mouth, that he could not speak, or swallow, but in horror lay languishing till he was starved to death.

p. 638.

The Dolphin of France understanding that Henry the fifth intended to invade France, sent him in scorn a Tun of Tennis Balls. But the King returned answer, that the Balls he should play, the Gates of Paris should not be rackets strong

strong enough to beat back, and afterwards most gallantly made good his words.

p. 640.

- 8 Ziska that famous Bohemian Protestant, commanded that when dead his skin should be made the cover of a *Drum* to terrifie his *Enemies*.

Speeds Hist. 645.

- 9 Henry the fifth having vanquished the French at *Azin-court*, returning thanks to God at *Pauls* in *London*, would not have his broken *Crown* nor bruised *Armour* bore before him.

p. 646.

- 10 Lewis the eleventh of France being perswaded to demolish the *Tomb* of the Duke of *Bedford*, who had been Regent in France, and was buried at *Roan*, answered, That it would be dishonourable to disturb him dead, vvho when alive made all France tremble.

p. 676.

- 11 Walter Earl of *Atbol* conspired the murder of James the first King of Scotland, in hopes of the *Crown*; and Crowned he was, as his *Sorcerers* had foretold him he should be, but not with the *Crown* of the Kingdom, but of *Red hot Iron* clapt upon his head, being one of the tortures by which he ended at once his wicked daies and designs.

p. 672.

- 12 Whilst the controversy between Henry the sixth and Richard Duke of York was debating in the *Parliament*, a *Crown* which hung for garnish

wards garnishment in the middle of the roof where the Knights and Burgeses met, as likewise a Crown, which for the like Cause stood upon the highest Tower of Dover Castle, fell down, which was vulgarly construed to portend the translation of the Crown from the Lancastrian to the Torkest, which soon after came to pass.

p. 683.

On Candlemas day in the year one thousand 12 four hundred sixty one immediately before the Battel at Mortimers Cross, where Edward Earl of March, afterwards King Edw. the fourth, was victorious, there appeared in the Firmament three Suns, which suddainly joyned in One. Which occasioned to use as his device, The sun in his brightness.

Speeds Hist. p. 684.

One Walker a London Grocer for words spo- 13 ken concerning his own Son, to encourage him to learn his Book, that he would make him Heir of the crown, meaning his own House, having that sign, was therefore in the eighth day of Edward the fourths Reign beheaded in Smith-field.

p. 684.

Edward the fourth being ready to joyn bat- 14 tel, caused Proclamation to be made, That he that feared to fight might forthwith depart, but if any Souldier abiding, should seek to fly or turn back, he should be slain by his next fellow, and the slayer to receive a great re-

R

ward

ward besides the stipend of a double pay,
p. 687.

- 15 Sir Ralph Percy being slain, taking part with Henry the sixth died with these words, I have saved the bird in his breast, meaning his Oath made to King Henry.

p. 687.

- 16 Richard Nevil Earl of Warwick spent in his house in London six Oxen every day.

p. 689.

- 17 Henry the sixth, when certain Ladies presented themselves before him in a Mask with their hair loose, and their 'breasts uncovered; He then a Bachelor and able of Marriage, immediately rose up and departed the presence, saying, *Fie, Fie*, forsooth you are to blame.

p. 689.

- 18 When Henry the sixth lay Prisoner in the Tower, a Russian intending his death, wounded him in the side with a Sword, whom being restored to his Estate, he freely forgave; and another striking him in the face, he punished only with this reprehension; Forsooth you are to blame to strike me your anointed King.

Sp. p. 697.

- 19 Henry Holland Duke of Excester and brother in Law to Edward the fourth, was driven by him out of England into Burgundy, where Comines writes, that he saw him running barelegged after Burgundies train, begging his bread for Gods sake. And the Countess of Oxford had

had nothing to maintain her, but the *Charity* of others and her own *needle*.

Speeds Hist. p. 968.

Edward the fourth hunting in Arrow Park 20
belonging to *Thomas Burdet Esquire*, among
other game kill'd a white *Buck*, that *Burdet*
highly valued; whereupon *Burdet* wished the
Hornes in his *belly*, that wished the King to
kill it. For which his words being interpreted
as though he wish't them in the Kings *belly*,
he was condemned and beheaded at *Tiburns*.

p. 700.

An old *Prophecy* that a *G.* should reign af- 21
ter an *E.* occasioned the death of *George Duke*
of *Clarence*, who on pretended *Articles of*
Treason was condemned in *Parliament*, and by
his own choyce, drowned in a But of *Malm-*
sey.

p. 701.

The Lord *Chamberlain Hastings* having been 22
of *Counsel* to imprison and behead the Lord
Grey at Pomfret, had his own head stricken
off by the command of *Richard Protector* at
London the same day. He was warned that
morning by the Lord *Stanley* to fly; his
Horse twice or thrice stumbled going to the
Tower, though he told one *Hastings* a *Pursui-*
vant, whom he met not above two hours be-
fore his death, that he was never more merry
nor in greater *surety*.

p. 705.

Lam-

- 23 *Lambert Symnel* who was set up as *Richard* Duke of *York* the second Son of *Edw.* the fourth to claim the *English Crown*, after a terrible Battel fought in his quarrel, was taken, and by King *Henry* the seventh put first into his Kitchen to turn the Spits, and was after advanced to be *Falconer*, in which Office he lived and died.

- 24 *Richard* the third being (as *Galba*) reckoned a good Prince, but a bad Man, was unnaturally born, his Mother being cut, with his Feet forward and Teeth in his Head. He was contented that Doctor *Shaw* in a Sermon at *Pauls* Cross should proclaim his own Mother an *Adulteress*, and his two elder Brothers *Bastards*, that he might thereby strengthen his Title to the *Crown*; by which dealing, together with the wicked Murder of his two Innocent Nephews, he became so hated, that after his death the White Boar his Cognizance was torn down from every sign, that his Memorial might perish, as did the Moneys of *Caligula*, which were all melted by the decree of the Senate.

Sp. Hist. p. -706--725--737.

- 25 That tempest that drove *Philip* King of Spain into England, threw down the Golden Eagle from *Pauls* steeple, which in its fall battered and broke down the Black Eagle in *Pauls* Church-yard, which accident was held ominous to the Imperial Family. This King *Philip* the Emperors

Emperors son shortly after dying. As that lightning which struck the letter [C] out of *Cæsars* name in his statue, whence it was gathered that *Cæsar* should live but a hundred dayes and then be called a God, *Æsar* in the old *Hetrurian* Language so signifying, which accordingly happened.

sp. p. 76r.

A *Cornish* Smith being executed for a treasonable *insurrection* in the time of *Henry* the seventh, comforted himself with this at his Execution, that he hoped thereby his name and memory should be everlasting.

p. 754.

The Earl of *Kildare* being at play with the Lieutenant of the Tower at *Shuffleboard*, when a Mandate was brought for his Execution, seeing the Lieutenant stricken into a sudden sadness, said, By St. *Bride* Lieutenant, there's some mad game in that scrole, but fall how it will, this throw is for a huddle. But the Lieutenant applying himself to the King *Henry* the eighth had a Countermend, and the Earls life was saved.

p. 775.

When the Pope held out his Toe to be kissed by the Earl of *Wiltshire*, sent Embassador from *Henry* the eighth; a *Spaniel* of the Earles caught his toe in his teeth: the Embassador scorn- ing to kiss after his Dog, lost that especial favour profered to him.

Speeds Hist. p. 782.

29 The total number of the *Ecclesiastical Benefices* in *England* is eight thousand three hundred and twenty seven. In *Wales* nine hundred and five. In all nine thousand two hundred thirty and two.

30 In the year of our Lord 1524. upon certain predictions foreshewing a great deluge, Prior Bolton of St. Bartholomews in London was so fearful, that he built him an house upon the height of Harrow hill, storing it with provisions necessary to keep himself from drowning.

p. 785.

31 When Oliver Sinclere a man of mean extraction, but favourite to King James the fifth of Scotland, was by him declared General; The Scots Nobility out of disdain forbore to fight, and gave up themselves Prisoners to the English. For grief of which the King shortly after died.

32 Edward the sixth was born of the Lady Jane Seymour, her womb being cut and her life lost to save his; on whom were made these verses.

Phoenix Jana jacet nato Phœnice; dolendum

Sæcula Phœnices nulla tulisse duas.

Speed. Hist. p. 892.

33 The fire Cross in Scotland is only set up in time of most extream danger, unto which all men are to repair, that are between sixteen and sixty.

p. 832.

34 In the year of our Lord one thousand five hundred

hundred forty eight, one *Boyer* Mayor of *Bod-min* in *Cornwall*, having been active in a *Rebellion*; Sir *Anthony Kingston* *Provost Marshal* sent word to him he would visit him at *Dinner*, but before he sat down commanded the Mayor to cause a *gallows* to be set up, and the *Table* taken away he willed the said Mayor to accompany him to the place, and saw him *hang*ed ere he departed.

Id. p. 832.

In *Cornwall* dwelt a *Miller*, who had been 35
a busy doer in the *Rebellion*, vvhoo knowving his *danger* willed his Man to take the name of his *Master* if any enquired for him. Sir. *Anthony Kingston* *Provost Marshal* came to the *Mill*, enquired for the *Master*; the Man in his name presented himself, and was straight commanded to the *Gallows*. The *Servant* then seeing the *danger* of *death*, confest he was not the *Master* but the *Man*. Well said the *Knight*, Thou canst never do thy *Master* better Service, than to *hang* for him, and thereupon trust him up at the next tree.

Speeds Hist p. 833.

The Lord *Edward Seymour* *Protector* con- 36
demned for *Felony*, for coming Armed into, the *Kings Counsell*, neither by himself nor learned *Counsell* demanded his *clergy*, which would have saved his life,

p. 838.

When *Cranmer* and others urged King *Ed-ward*

ward the sixth to let his Sister *Mary* to have *Mass* in her house, the King having answered all their arguments, and they not taking *Nay*, burst forth into tears and sobbing, desired them to be content.

Speed. p. 839.

- 38 Queen *Mary* was so affected with the loss of *Calice*, that she was wont to say, that the loss of *Calice* was written in her heart, and might there be read when her body should be opened.

p. 856.

- 39 The head of the Admiral *Chastillon* murdered in the Massacre at *Paris*, was embalmed and sent by the Queen of *France* as an acceptable present to the Pope.

856.

- 40 Con O Neale surnamed *Bacco* cursed all his Posterity, in case they learned *English*, sowed wheat, or built them houses.

p. 863.

- 41 Doctor *Story* a bloody persecutor in Queen *Maries* daies, in the Reign of Queen *Elizabeth* was entrapped at *Antwerp* where he had got a Commission to search for *English* books all ships that came in, by one *Parker* an *English* Merchant. Whose Ship *Story* searching for Heretical books, was clapt under Hatches, brought into *England*, and there executed for a Traytor.

Speeds Hist. p. 87.

- 42 Queen *Elizabeth* told Doctor *Reinolds* of

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CCC. that her reading of *Seneca de Clementia* had done her much good, but some would persuade her, it had done her State as much harm.

p. 874.

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England was divided into Parishes by *Honorius Arch-bishop* of *Canterbury* in the year of our Lord 636, and there are 9285 Parishes under 27 Bishops, whereof two are Metropolitans, *Canterbury* and *York*, in manner following.

34

Canterbury.

Bishopricks.	Shires.	Parishes.
<i>Canterbury.</i>	<i>Kent.</i>	256.
<i>Rochester.</i>	<i>Kent.</i>	98.

<i>London.</i>	<i>Essex.</i>	623.
	<i>Middlesex.</i>	
	<i>Hartfordshire</i> part.	

<i>Lincoln.</i>	<i>Lincolnshire.</i>	1255.
	<i>Leicestershire.</i>	
	<i>Huntingtonshire.</i>	
	<i>Bedfordshire.</i>	
	<i>Buckinghamshire</i> part.	
	<i>Hartfordshire</i> part.	

chi-

Bishopricks.	Shires.	Parishes.
Chichester.	{ <i>Sussex.</i> <i>Hertfordshire</i> part	250.
Winchester.	{ <i>Hampshire.</i> <i>Surrey.</i> <i>Wight</i> <i>Garnsey.</i> <i>Jersey.</i> } <i>Isles.</i>	362.
Salisbury.	{ <i>Wiltshire.</i> <i>Barkeshire.</i>	248.
Excester.	{ <i>Devon.</i> <i>Cornwall.</i>	604.
Bath and Wells	<i>Somerset.</i>	388.
Glocester.	<i>Glocestershire.</i>	267.
Worcester.	{ <i>Worcestershire.</i> <i>Warwick</i> part.	241.
Lichfield.	{ <i>Staffordshire.</i> <i>Derby.</i> <i>Warwick</i> part.	557.
Coventry.	{ <i>Shropshire</i> part.	

Hereford.

t. IX. shes. 250.	Cent. IX. Bishopricks.	<i>Historical Collections.</i> Shires.	251 Parishes.
	Hereford.	{ Herefordshire. Shropshire.	343.
	Ely.	{ Cambridgeshire. Ely Isle.	141.
62.	Norwich.	{ Norfolk. Suffolk.	1121.
	Oxford.	Oxfordshire.	195.
48.	Peterborough.	{ Northampton. Rutland.	293.
4.	Bristol.	{ Dorset. Glamorgan.	236.
8.	Landaff.	{ Monmouth. Brecknock. Radnor.	177.
7.	St. Davids.	{ Pembroke. Caemerden.	308.
	Bangor.	{ Carnarvan. Anglesey Isle. Merioneth. Denbigh part.	107.

252	Historical Collections.	Cent. IX.
Bishopricks.	Shires.	Parishes.
St. Asaph.	{ Denbigh part. Flintshire part.	121.
	York. Province.	
York.	{ Yorkshire. Nottinghamshire.	581.
Chester.	{ Cheshire. Lancashire. Richmondshire. Cumberland part. Flintshire part.	256.
Carlisle.	{ Cumberland part. Westmorland.	95.
Durham.	{ Durham. Northumberland.	135.
Soder.	Isle of Man.	17. 1084.

So that the total number of the Bishopricks in England are twenty seven, of the Shires fifty and two, and of the Parishes nine thousand two hundred eighty and five.

Speeds Maps p. 6.

- 44 From *Basham* in *Suffex* Earl *Harald* taking Sea for his delight in a small Boat was driven upon the coast of *Normandy*, where by Duke *VWilliam*

121.

581.

William he was detained till he had sworn to make him King of England after *Edward* the Confessors death, which oath being broken the bastard arrived at *Pensey*, and with his Sword revenged the perjury at *Battel* in the same County, where King *Harold* with sixty seven thousand nine hundred seventy and four English men lost their lives, the Conqueror thereby recovering full possession.

Id p. 9.

256.

95.

Surrey is compared unto a homespun frize cloth, with a costly list, for the *Outverg* doth much exceed the middle it self. In this *Shire* are *Oaking*, *Oateland*, *Nonfuch*, *Richmond*, four stately Palaces of the Kings, besides *Lambeth* the Archbishop of *Canterbury* his house, and *Ocham* that gave breath to *William* of *Ocham*. 45

Id. p. II.

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In *Hampshire* there sometimes stood a great and famous city called *Silcester*, that now is so demolished, there is no sign left of it. 46

Southampton that was the antient *Clausentium*, in the time of *Edward* the third was fired by the *French*, under the conduct of the King of *Sicilies* Son, whom a Country-man encountered and struck down with a Club, he crying, *Rancon*, that is, *Ransome*, but the Country-man neither understanding his Language nor the law of *Armes*, laid on more soundly, saying, I know 47

know thee a *Françon* and therefore shalt thou die.

Id.

48. *Falmouth bay* in *Cornwal* is so wide that an hundred Ships may therein ride at *Anchor* by themselves apart; so that from the tops of the highest *Masts*, they shall not see each other, and lie most safely under the *Winds*.

Speeds Maps p. 21.

49. When *Trajan* was hastening against his *Enemies*, a poor *Widdow* met him and desired *Justice* against the *Murderer* of her Son. The *Emperor* answered, that at his *return* he would do her *Justice*: but saith the *Widdow*, what if thou shouldst not *return*? he replied, his successor should. That would not avail him. He alighting heard her *cause* and did her *right*.

Boschier 5 part Accad. Peccat. p. 255.

50. Some *Thieves* robbing an *Hermits* house left a *Chest*, which they saw not. The *Hermist* went after them with it, with which they were so *moved* that they *restored* what they had taken.

Id. Ibid. p. 280.

51. An *Abbot* travailing fell into the hands of *plunderers*, who dismounted him, and took away his *Horse*, which done, he offered them his *whip*, telling them it might serve their turn to beat up his *Horse* which was slow. The *Thieves* riding to a *River*, their *Horses* would not go forward, which made them mind the good

good *Abbot*, whom they had wronged, and returning back gave him his Horse. But that man fared worse, who having some part of his garments taken from him, run after them, threatening them that they should answer it at the day of *Judgment*, but they deriding him, who threatned them with what they thought a great vway off, took away the rest of his cloths from him.

Id. p. 28:

One *Eginhartus* a Counsellor to *Charles* the great, falling in love vvith the *Emperors* daughter, and she vvith him, they enjoying by stealth their unlavvful pleasures. One morning vvhen he vv as to go avway from the *Princesses Chamber*, the *Pavement* being all covered vvith *Snow*, he vv as afraid by his footsteps to be discovered; to prevent vvwhich, his *Mistriss* took him on her back, and carrying of him in that *Posture*, met her Father, vvho yet forgave them both, and gave her to this Counsellor for his wife, since she had been before his Harlot.

Id. p. 291.

Alexander the *Patriarch* of *Constantinople* was so merciful, that when his *Secretary* having stolen his goods, and fying away was taken by Thieves; his Master redeemed him for a great Sum, and being returned, he used him kindly; so that it grew into a Proverb, *Nihil utilius quam Alexandro malefacere*. The same is reported of *Archbishop Cranmer*. Abuse the

the Arch-bishop, and he will ever be your Friend.

- 54 *Diego Salazar* a Spanish Captain, having Conquered an Island in the Indies, and taken an Antient Indian Woman, whom he sent from him to carry letters to another Governor; she being gone, he sent after her a very fierce Mastive, whom the Woman seeing run at her, she sate down on the ground, and thus bespoke him in her language: Good Mr. Dog, good Mr. Dog, I carry these letters to the Governor; and then added, good Mr. Dog do me no harm. The Dog coming to her stood still, did her no harm, only heaving up his leg, piss on her. The Spaniard knowing the nature of the Dog, took it for a Miracle, and so would not kill her, but saved her alive.

Boschier Ibid. p. 299.

- 55 It was a good Law of the Romans that none should make a publick feast before he had provided for the necessity of his neighbours. And of the Egyptians that every five years each family should be searcht to see what course they took to maintain themselves.

- 56 *Adam* fifteen years after the Creation, begat *Cain* and *Calmana*, and fifteen years after *Abel* and *Delbora*. And when *Abel* being an hundred years old was killed, *Adam* mourned for him an hundred years, and had resolved never more to know his wife, but that God particularly will'd him, and he had thirty children more,

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more, and lived nine hundred and thirty years : and, as the other *Patriarchs*, before the flood did eat no *flesh*, and survived *cain*, who was slain by *Lamech* in a *Bush* taken for a *beast*. And to perpetuate the knowledge of *Arts* and *Sciences*, *Adam* and *Seth* made two pillars, the one of *Brass*, the other of *Sione* ; as likewise *Tubal Cain*, and *Tubal* foreseeing that the World should be burnt and drowned, erected two pillars more, one of *Brick* to defend the *Fire*, the other of *Marble* to defend the *Water*, and thereon did grave the *Arts* and *Sciences* by them invented.

Grafton Hist. p. 3, 4, 5. p. II.

The *Tree* under which *Abraham* entertained the *Angels*, continued till the time of *Constantinus* the younger.

57

Id. p. 21.

London was built three hundred fifty and six years before *Rome*, in the time of *Eli* the high *Priest*.

58

Graftons Hist. p. 36.

King *Loqrine*, *Brutus* Son, kept *Estrildes* his beautiful Concubine seven years in a *secret cave* at *London*, and when he went to her, gave out that he would make a *secret sacrifice* to the Gods. On her he begat *Habren*, whom *Gwendolin* his Wife together with her Mother threw into *Severn* and drowned, and from the childes name commanded the *River* to be call-

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ed *Habren*, as the *Welch* now call it, and by corruption *Severn*.

- 60 King *Bladad* who founded *Bath*, having made himself *Wings*, and intending to fly with them, fell on the *Altar* of *Apollo*, and bruised himself and therewith died. p. 39.

- 61 In the time of *Rivallo* King of *England* it rained blood for three daies continually, which bred an innumerable company of *Flies*, and after was followed with a fearful pestilence. Id. p. 47.

- 62 *Malmintius* gave priviledge of Sanctuary to *Temples*, *Cities*, *Carts*, and the four *High-ways*, which are called Id. p. 49.

The *Foss* from *Totness* to *Lincoln*.

Wallingstreet from *Dover* to *Cardigan*.

Ermingstreet from *St. Davids* to *Southampton*.

Kickneld street from *Worcester* to *Tynmouth*.

- 63 When *Brennus* besieged the *Capitol*, the *Ganders* awakened the *Watch* and saved it. On which occasion, the *Romans* long time after held a feast of *Ganders* the first day of *June*. p. 54. 57.

- 64 When the *Soldiers* of *Brennus* had robbed the *Temple* of *Apollo* at *Delphos*, his *Army* was destroyed by an *Earth-quake* and *hail-stones*, and *Brennus* in despair slew himself. p. 59.

Morindus

Marinus King of *Britain* was slain by a *Sea Monster*, whom he rashly would needs encounter with; in the year of the *World* three thousand six hundred fifty two.

Archigallo King of *Britain* being deposed, his Brother *Elidurnus* was substituted King in his place, who when he had reigned five years, finding his Brother by chance in a *Wood*, restored him again to his *Crown*.

Grafiou p. 63.

Ptolomæus Philadelphus King of *Egypt* being desirous to have the old *Testament* translated into *Greek*, released freely a hundred thousand of the *Jews*, that were captive, gave great gifts, and sent to *Jerusalem* for seventy *Interpreters*; who coming to him in seventy daies finished it, and were richly rewarded, every one having given them three suits of apparel, two talents of *Gold*, and one *Cap* of one Talent of *Gold*, and sufficient furniture for all their journeys and expences.

p. 63.

In the daies of *Eldadus* King of *Britain*, there was a child born in *Rome*, with four feet, four hands, four eyes, as many ears and both *Natures*.

Id. p. 65.

From *Adam* to *Christ* are three thousand nine hundred sixty three years, six months and ten daies, and from *Christs birth* one thousand six hundred and seventy three; so that

the *World* bath endured five thousand six hundred thirty and six.

Grafton p. 74.

- 70 *Lucius* the first Christian King, in the year of Christ one hundred and eighty, appointed *Westminster* to be a *Sanctuary*.

Id. p. 83.

- 71 *Severus* the Emperor built a Wall between *Tine* and the *Sea*, which was one hundred twenty two miles long.

Id. p. 84.

- 72 *Donald* the third King of *Scots* a cruel Tyrant, never laught but when he heard of the discord and slaughter of his Nobles.

p. 87.

- 73 *Austin* and his Mother praising God for his Conversion, sung the Hymn, *Te Deum*, answering mutually.

p. 92.

- 74 *Vortiger* having procured a guard of an hundred *Picts* to attend King *Constance*, he made them drunk, and laid open to them his own poverty, and by secret wayes let them know his mind to have the King removed, whom they wickedly slew, and *Vortiger* for so doing put them all to death, and usurped the Crown.

Grafton p. 95.

- 75 *Hengist* the Saxon begg'd of King *Vortiger* so much ground as an Ox hide would compass, which being granted, he cut the Hide into small stongs, and with the same measured out a large circuit

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circuit of ground in *Lindsey*, long after named *Thong Castle*.

p. 96.

Vortimer caused his Sepulchre of *Brass*, made 76
firewise to be set in that Port in *Kent*, where
the *Saxons* were commonly wont to arrive,
and his dead Corps to be laid in it to terrify
the *Saxons*; of which *Saxons* King *Arthur* in
one day with his own hands slew 140, and E-
dolf at *Stonebing* with a stake, and got safe
away to his Castle.

p. 99. 160. 106.

In the Monastery of *Bangor*, in the year five 77
hundred forty six, there were more than two
thousand *Monks*, that lived by the travail of
their hands; of whom one *Etherfrid* King of *Nor-*
thumberland kill'd twelve hundred at onetime,
when they came to pray for the good speed
of the *Brittans*.

Grafion p. 109.

Pope *Gregory* writing an answer to *Austins* 78
questions, gave this determination, That all goods
that were given to the Church should be di-
vided into four parts. One to the maintenance
of the Bishop and his household, the second to
the clergy, the third to the amendment of Churches,
and the fourth to the relieve of poor people and
works of mercy.

p. 114.

Kenneth Keir King of *Scotland* commanded all 79
Juglers, *Minstrels* and *scoffers* to be banished

262 *Historical Collections.* Cent. IX.
as *Vagabonds*, or else to find some honest oc-
cupation to live by.

80 *Elfred*, the daughter of King *Osby*, was gi-
gen by her Father to God with twelve *Mannors*,
on which to build twelve *Abbeys*. p. 116.

81 *Glazing* was first brought into England by
Bennet a Monk about the year six hundred. Grafton p. 122.

82 *Tiberius* the Emperor beheaded one that had
found out the Art of making *Glass* malleable,
saying, That that Art would make *Gold* and o-
ther *Metals* of no value. p. 122.

83 *Wilfred* being deposed from the Arch-bishop-
rick of *York* applied himself to the *Saxons*, and
taught them fifteen years, and instructed them in
the Art of *Fishing*. p. 123.

84 In the reign of King *Ino* King of the *West*
Saxons one *Brightwoldus* after he had been a
long time dead was restored again to life, and
told many things of great wonder to many men,
whereby he caused great *Alms* and *deeds* of
charity to be done. p. 124.

85 *Eugenius* King of Scotland caused the Acts
of his *Ancestors* to be committed to writing,
and that *Historiographers* should be found at the
common cost. Id. p. 127.

Grafton p. 128.
Before

Before the Danes came into England in the daies of *Brithricus* King of the *West Saxons* in the year 779 as men walked in the Streets, crosses like unto blood fell upon their clothes, and blood like drops of Rain fell from Heaven.

p. 130.

A grant of Land made by *Atbelstan* in this short form: I King *Atbelstan* give unto *Paulan*, *Odharn* and *Rodham* as good and as fair as ever they mine were. And thereto witness *Maud* my wife.

p. 147.

When *Dunstan* held *Eshelred* being an infant over the Font, he defiled it with his ordure: Whereon *Dunstan* sware by God and his Mother, this child will be unkind to God and his Church.

Id. p. 160.

When *seward* Earl of *Northumberland* being sick of a Flux, saw that he should die, he caused his Armor to be put upon him, and so Armed and sitting in a Chair, said, Thus it becometh a Knight, or man of honor to die, and not lying in his bed as another mean man.

Crafton p. 181.

Edward the Confessor was the first King of England, that used by his touch to cure the Kings evil.

William the Conqueror had three Horses killed under him at *Battel Abbey Field*.

Id. p. 191.

- 92 An *Hide* of *Land* containeth five *yards*, and every *yard* containeth four *Acres*. An *Acre* containeth forty *perches* in *length* and four in *breadth*. And a *Knights fee* containeth eight *Hides*, which amount to one hundred and sixty *Acres*, and is accompted a *Plough Land*.

Grafton 2. Vol. p. 16.

- 93 *Leofricus* Duke of *Mercia* in the time of *Edward the Confessor* adorned the Church of *Coventry* with great riches of *Gold*, *Silver* and *Jewels*, insomuch that *Robert*, *William* the *Conquerors* Chaplain, being made Bishop thereof, took from one *beam* in his Church the value of five hundred *Marks*.

- 94 A *Tempest* in the year one thousand and ninety, in the reign of *William Rufus* blew down six hundred houses in *London*.

p. 23.

- 95 *William Rufus* warring in *Normandy*, when by his command, an *Army* of twenty thousand men were gathered together at *Hastings* in *Sussex* ready to be transported; he sent then word that every man paying ten shillings might return home, as meaning to corrupt therewith *Philip* the *French King* to desert his brother *Robert* which accordingly was done, and thereon *Robert* was fain to sue for *Terms of Peace*.

Id. p. 25.

- 96 In the time of *Rufus* Bishopricks were bought and sold in *England*, as other *Merchandises*, also Priests used bushed and braided heads, and blaz-

*Maxim clothes, shining and Golden Girdles, and gile
Spurs, and many other enormities uncontroled.*
Grafton 2. Vol. p. 28.

In the year one thousand one hundred and 97
sixty were seen in England two Moons, on
Mannday Thursday, the one in the East, the
other in the West; and in the year one thou-
sand one hundred and fifty six, were seen two
Suns, and in the Moon a Red Cross, about
which time in Italy appeared three Suns by the
space of three hours in the West, and in the
year following three Moons, whereof the middle
had a Red Cross overthwart, noted as a token
of the schisme among the Cardinals, about the
election of *Alexander* the third, that endured
twenty years. As also in December in the year
one thousand and two hundred in the raign of
King *John*, were seen in the Element about ten
at night within the Province of York five Moons,
One in the East, another in the West, a third
in the South, another in the North and a fifth
in the middle. Hail fell as big as Hens Eggs,
and Spirits were seen flying in the Air like
Birds, with fire in their bills setting houses on
fire, as they flew. And the last of October one
thousand three hundred twenty and one, the
Sun for six hours together appeared as red as
blood. And in the year one thousand two
hundred sixty and one in the raign of Henry
third,

the third, the *Thames* was frozen so hard that men rode over on horse-back.

Grafton 2. Vol. p. 36. 51. 92. 98. 138. 201.

- 98 All *Becket's* Kinred both men and women were banished for his offence by *Henry the second.*

p. 68.

- 99 *Becket* on *Christmas day* did excommunicate *Robert de Brocke* for cutting off the tail of one of his Horses the day before.

p. 71.

- 100 When Pope *Alexander* trod upon the Emperor *Fredricks* neck, the *Quire* blasphemously sung this verse, Thou shalt walk upon theadder and the basilisk, and shall tread down the Lion and the Dragon.

p. 79.

I M M A N U E L

Historical Collections.

Century X.

HENRY the second King of *England* never laid any *Tax* or *tribute* on his *Subjects*, in all his *reign*, and yet when he died left nine hundred thousand pounds in his *Treasury*.

Grafton Vol. 2. p. 84.

Robin Hood, and little *John*, who is reported to be fourteen foot high, two *Famous Thieves*, lived in the time of King *Richard* the first.

p. 85.

Four hundred *Jews* at *York* in the time of *Richard* the first cut their *Master veins* and bled themselves to death.

p. 87.

In the year one thousand two hundred twenty one, the men of *Cathness* in *Scotland* burnt their *Bishop*, because he *curst* them for not paying *Tithes*. For which cause, the King of *Scots* hanged four hundred of the chief *doers*, gelded their children, and *disinherited* the Earl of that *Country*.

Id. p. 119.

A *Jew* falling into a *Privy* at *Templebury* on *Saint-*

Saturday, for reverence of the day which is their *Sabbath* would not be taken forth. The Earl of *Glocester* hearing of it, commanded that he should not be taken out on the *Lords day*, for reverence of the Christian *Sabbath*, and on *Munday* morning he was found dead.

Grafton Vol. 2. p. 119.

- 6 When *Isabel*, *Edward* the seconds Wife, was returning with an Army into *England*, had they not been driven by a *Tempest* to a contrary *Harbour*, they had all miscarried, their *Enemies* waiting at the *Port* they intended to land at,

p. 20.

- 7 *Edward* the third tempted the *Chastity* of the beautiful Countess of *Salisbury*, and had an honorable *repulse*.

p. 214.

- 8 King *Edward* the third having streightned *Calice* by a Twelve-months *siege*, proffered *mercy* to all, except six, which should come forth with *Halters* about their *necks*, and be left wholly to his *dispose*; they coming, he commanded them to be *beheaded*, but upon the earnest *intercession* of his *Queen*, and *Nobles*, he forgave them, who had all voluntarily proffered themselves to that *danger* to save their *people*.

p. 286.

- 9 King *Edward* the third took Sir *Eustace* of *Richmond* Prisoner with his own hand, and for his

his valiant *behaviour* in the encounter, he set him at liberty, and gave him a rich *Chapelt* of *Pearls* to were in remembrance of him.

Grafton Vol. 2 p. 291.

Sir *James Audely* having behaved himself valiantly at the battel of *Poytiers*, the *Black Prince* gave him five hundred Marks a year, which he presently gave his four *Esquires*: the Prince hearing of it confirmed his gift, and gave him six hundred Marks more for himself.

p. 299.

John King of *France* and *Edw.* the 3d King of *England* being together at *Mass*, when the *Pax* was profered to be kissed, both refused to kiss first, and so instead of kissing the *Pax* they kissed each other.

p. 316.

In the year one thousand four hundred and eleven, the *Thames* flowed three times in one day, of which *Grafton* gives the reason to be great *Winds*, *Rains*, and *Frost*.

p. 441.

At the *Councell* of *constance* was assembled of *Bishops*, *Abbots*, and *Doctors* three hundred forty six, of *Noble men* five hundred sixty four, of *Knights* and *Esq;* sixteen thousand besides *Servants*, which not accounting, the *Townsmen* were reckoned forty five thousand persons.

Id. 444.

In the raign of *Henry* the fifth, there was a Bill put up in the *Parliament* at *Leicester* against the

the *Temporalities* of the *Clergy*, That that which was devoutly given and disordinately spent might be employed to better purposes. But the *Clergy* by moving the King to the Conquest of *France*, waved the force of the bill, so that it was laid asleep.

Id. p. 445.

- 15 In the year, one thousand four hundred and fifteen, the twenty fifth of *October* being *Fry* day, was fought the battel of *Agincourt*, where the *French* had six times the number of the *English*, and were so confident before hand, that they had in their thoughts divided the spoil, but received, a most terrible overthrow through *Gods* assistance, and the *English* Valour, and the Policy of sharp stakes pitched in the ground before the *Archers* to break the force of the *Horse-men*.

Grafton Vol. 2. 454.

- 16 When King *Henry* the fifth being in *France*, heard that his Son, afterwards *Henry* the sixth, was born at *Windsor*, not fancying the place, he spake these propheticall words. I *Henry*, born at *Monsmouth* shall small time reign and get much, but *Henry* born at *Windsor* shall long reign and lose all. But as *God* will, so be it.

p. 490.

- 17 *Jewes* Duke of *Orleance* was owner of the Castle of *Coucy*. His Constable was the Lord of *Canny*, whose wife, the Dukes *Paramour*, had a child, not certain which was the Father: Where.

Whereon *Cawny* and his wife being dead, a Controversy arose, the next of Kin to *Cawny* claiming the *Inheritance*, which was four thousand *Crowns* per annum. This controversy depending in the *Parliament* of *Paris*, the child then eight years old, though instructed by his Mothers *Friends*, both to save his Mothers credit, and to enjoy so ample an *Inheritance*, to own himself as *Cawnies* child, yet being asked, answered openly before the *Judges*, My heart giveth me, and my noble courage telleth me, that I am the Son of the noble Duke of *Orleance*; more glad I am to be his *bastard* with a mean living, than to be the *lawful* Son of that Coward *Cuckold Cawny* with his four thousand *Crowns Inheritance*. The next of Kin had the *Estate*, and the young Duke of *Orleance* took him into his *Family*, who after proved a most *Vallant* and fortunate *Warrier* against the *English* in the days of *Henry* the sixth, and is commonly called the *Bastard of Orleance*.

p. 530.

Henry Beauford Bastard Son of *John of Gaunt* 18
and Bishop of *Winchester* was made Cardinal,
and by his *Bulls Legantine* gathered so much
treasure, that he was truly called the *rich Cardinal*, but not the *learned Bishop* or *virtuous Priest*.

Grafton Vol. 2. p. 524.

Margaret daughter to *James* the Fourth King 19
of *Scotland* married to *Lewis Dolphin* of *France*,
was

was of so nasty a *complexion* and stinking *breath*, that her husband, after the first *night* loathed her *company*, for *grief* of which, she soon after died.

P. 575.

- 20 When Francis Duke of Brittain was in treaty of *Marriage* with Isabel daughter of James the fourth King of Scots, his *counsel* advised him against it, because she had little *Wit* or *Womanhood*. He answered, being enamoured on her fair *face*, that it was enough for a *Woman* to judge the difference between the *Doubt* and *Shirt* of her husband, and to know him in the dark from another man.

P. 575.

- 21 A man that counterfeited himself *blind* came to St. *Albans*, and gave out that at that *Martyrs shrine* he had his *sight* restored to him. *Humphrey* the good Duke of *Gloucester* being there, sent for him, who reasoning with him asked him what *colour* his *Gown* was? The *blind man* readily answered, not only to that, but to many other *colours* in the *Room*. Away *Fellow*, saith the Duke, thou wast never born *blind*, that canst presently distinguish between *colours*, and commanded him to be set openly in the *Stocks*.

Grafton Vol. 2. p. 598.

- 22 When Cardinal *Beauford* Bishop of *Winchester* lay dying, he used these words: Why should I die having so much *riches*? If the whole

whole *realm* would save my *life*. I am able either by *Policy* to get it, or *riches* to buy it. *Fie*, will not *death* be hired, will *Money* do nothing? I had hope to have worn a *Triple Crown*, but I see the world *faileth* me, and I am *deceived*. I pray you *all* to pray for me.

Id. p. 599.

When the stout Earl of *Warwick* heard that his Bastard brother, and some others were slain in the beginning of a *Battel*, and some began to *fly*, he came to King *Edward* the fourth, and alighting off his *Horse* slew him with his *Sword*, saying, Let him *fly* that will, for surely I will *tarry* with those that will *tarry* with me.

Grafton Vol. 2. p. 654.

When *Henry* Earl of *Richmond* was presented being but ten years old to King *Henry* the sixth; He observing his *Towardness*, said to those that were about him; Lo, surely this is he to whom both *we* and our *Adversary* leaving the possession of all things; shall hereafter give *room* and *place*.

692.

Henry the sixth, that good, but *unfortunate* Prince was the same day that he rode triumphantly thorough *London*, apparelled in a *Gown* of blue *Velvet*, taken by *Edward* the fourth and committed to *Prison*.

p. 702.

King *Edward* the fourth called before him an aged *Widdow*, which was *wealthy*, and pleasantly

santly demanded of her what she would give him towards his great *charges*. By my troth said she, for thy lovely *Countenance* thou shalt even have twenty pounds. The King looking scarcely for half the sum *thanked* her, and lovingly *kiss* her. Whether the *Flavor* of his *breath* did so comfort her *stomach*, or she esteemed the *kisses* of a King so *precious* a *Jewel*, she *swore* *incontinently* he should have twenty pounds more, which she with the same Will paid that she offered it,

Id. p. 719.

- 27 One *Banister* that had been Servant to the Duke of *Buckingham*, betrayed his Master the Duke to *Richard* the third, whether for *fear* or *covetousness* uncertain; but sure it is, that shortly after his Son and heir waxed *mad* and *died* in a *bar-shy*. His eldest daughter before of excellent *beauty* was stricken with a *Leprosy*. His second Son miserably *deformed* and *lame* in his *limbs*. His younger Son drowned in a *puddle*. And he himself in his extream old age found guilty of a *Murther* and saved by his *Clergy*, and never had one *farthing* of the thousand pounds king *Richard* promised. King *Richard* saying, That he that would be *untrue* to so good a Master, would be *false* to all others.

p. 815.

- 28 The Lord *Cordes* a *French* Commander so fore *longed* to gain *Calice* from the *English*, that he

he would commonly say, that he would gladly lie seven years in *Hell*, so that *Calice* were in the possession of the *French*.

p. 882.

In the year one thousand four hundred twenty and seven, the *English* Merchants that had been before restrained, were received in the City of *Antwerp* with general procession: so glad was the Town of their returning, by whom they had much gain.

29

Grafton Vol. 2 p. 922.

Some *Frenchmen* taken before *Calice* in the reign of King *Henry* the eighth of *England*, were sold in open *Market*. A *Cooper* of *Calice* bought one of *Bulloigne*, and had of his Prisoner a hundred *Crowns* for his *Ransome*. When the money was paid, the *Frenchman* praised the *Cooper* to see him safe delivered, and to conduct him out of danger; who, hereupon all alone, went with the *Frenchman* beyond the *Causey*, and then would have departed, but the *Frenchman* by force took the aged *Cooper* and carried him to *Bulloigne*, and made him pay two hundred *Crowns* for his *Ransome*.

30

Id. p. 982.

When Cardinal *Campejus* came into *London*, Cardinal *Wolsey* sent him twelve *Mules* with *Trunks* stuffed with trash. Two or three of these overturned in *Cheapside*, and discovered the Cardinals *Furniture*, to the great disgrace

31

p. 1026.

23 When Cardinal *wolsey* was articled against, amongst other, this was one, that having the *French* disease, he came into King *Henry* the eighth his *presence*, and *breathed* on him with his venomous *breath*.

33 Sir *Thomas More* Lord Chancellor of *England*, was a *merry* and *pleasant* conceited Gentleman, and that not only in his *prosperous* but *adverse* estate. Insomuch that being sent Prisoner to the *Tower*, one of the Officers demanding his upper garment, as his *Fee*, meaning his *Gown*; He answered, he should have it, and took him his *Cap*, saying it was his uppermost garment. And going to his *death* at the *Tower* gate, a poor woman called to him and besought him to declare that he had certain *evidences* of hers, in the time he was in *Office*, and that he would intreat that she might have them, or else she were *undone*. He answered, Good woman have *patience* a little while, for the king is so good to me, that within half an hour he will disburthen me of all *businesses*, and *help* thee himself. Also when he went up the *Stairs* of the *Scaffold*, he desired one of the *Sheriffs* Officers to give him his *band* to help him up, and said, When I come down again, let me *shift* for my self as well as I can. When the *Executioner* asked him *forgiveness*; he said, I *forgive* thee, but

but I promise thee, thou shalt never have *credit* in striking off my *head*, my *neck* is so short. And when he should lay down his *head* on the *block*, he having a great *gray beard*, stroak-ed it out and said to the *Executioner*; I pray you let me lay my *beard* over the *block* lest you should *cut* it.

Grafton Vol 2. p. 1226.

Ninus made an *Image* of his Father *Belus*, 33
to which he gave this *Privilege*, that whoever being *guilty* led to it should have no *hurt*, which was the first occasion of *Idolatry*. The *Divel* seeing the *curiosity* of people, who from *Ninus* example did worship the *Images* of their *dead Friends*, hid himself in those *Images* and gave *answers* to the people, and saidt ey were *Gods*, and commanded *reverence* to be done to them.

Fructus Temporum, part 1.

Sibylla Delphica before the Wars of *Troy*, 34
prophefied that a Child should be born of a *Vir-
gin* without mans *Seed*.

Idem part 1.

When *Ferren* had killed his Brother *Porren*, 35
his own Mother in *revenge* kill'd him with
her own hands.

Id. D. 4.

Cambyfes fley'd a Judge for *bribery*, and made 36
the Judges Son, when he gave *sentence*, to sit
on a seat covered with his Fathers *skin*.

Id. part 3. E. 3.

- 37 The Sea of *Pamphiticum* was divided, for *Alexander* in his expedition against *Darius*, as the red Sea was for the *Israelites*.

Id. part 3. E. 7.

- 38 *Regulus* would not afford his Enemies peace but upon very hard Terms, whereby being driven into despair they enforced themselves and worsted him.

*Curandum imprimis ne magna injuria fiat
Fortibus & miseris.*

Idem part 3. E. 8.

- 39 The Romans in four hundred and forty years never had one years peace and rest, but always War.

Id. Ibid.

- 40 *Scipio Nautica* among other good Counsels he gave to the City of Rome, these were two. First, that *Carthage* should not be destroyed, that thereby the Soldiers might be employed, and the great ones kept from divisions and Factions. The other was, that the Theaters and shews should not be permitted in Rome so the corrupting of their youth.

Fructus Temp. part 3. F. 2.

- 41 Three Suns appeared in heaven toward the East part of the World, in the time of *Julius Caesar*, the which by little and little were brought into one body; betokening that *Asia*, *Africa*, and *Europe* should be united into one Monarchy.

Id. Ibid.

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At Christs birth a Well of Oyl sprang be- 42
yond Tiber by Rome, and ran all day, and a
Golden Image fell down, which when Romu-
lus had put up in his place, he said of it, That
it should not fall till a Maid bore a child.

Id. part 4. F. 7.

When Herod had put to death many of his 43
Children, the Emperor hearing of it, said, He
had rather be Herods Hog, than his Child, for
he killed them and spared his Pigs.

Id. ibid.

In the time of Theodosius there was a child 44
born in the Castle of Emons from the Navel
and upwards, two bodies, and below one. Which
lived two years, and then one died three days
before the other. Such another was born in
Scotland and lived twenty seven years.

Fruetus Temp. part 4. I. 3.

About the year four hundred forty and nine 45
a common woman bore seven children at a birth,
of the which one was afterwards made King
of Lombardy.

Id. part 5. N. 3.

When the Emperor Justinian told Pope John 46
the second, that if he would not hold as he did,
that Christ had but one nature, he should go
into Banishment. The Pope replied, I desired
to come unto Justinian a Christian Emperor,
but to me it seemeth I have found Dioclesian
the persecutor of Christians, but I dread not
thy malice and fear not thy threatnings. Then

the Emperor *humbled* himself, fell down to the ground and asked *mercy* and *absolution*.

Id. part 5. N. 5.

- 47 *Tiberius* the second *Emperor* was exceeding *charitable*, insomuch that his wife chid him for his *liberality*; but he answered, that he put his *treasure* in *heaven*, and trusted in *God* he should never *want*. He going by his palace in *Constantinople*, saw in a marble *pavement* a *Cross* graven, and thought it should not be *trod* upon, and commanded the *stone* to be removed, and found under it an inestimable *treasure* in *Gold*.

Fructus Temp. part 3. N. 5.

- 48 *Mahomet* trained a *Dove* to pick meat out of his *Ear*, which he gave out to be the *Holy Ghost*, and taught a *Camel* to obey his beck, which he *bred* up secretly, and having writ his *Alcoran* in letters of *Gold*, he tied it about her *neck*, and let her at *liberty* into the *Fields*, and when none else could come near her, she suffered *Mahomet* to take the *book*, and fell down on her *knees* and lickt his *hand*, as formerly she had been *taught*. Which the *Vulgar* took as a *Miracle*, and so received the *book*, believing it sent from *heaven*.

Id. part 5. N. 7.

- 49 *Pope Sergius* his first name was *Os Porci* Swines snout, of which being *ashamed*, he *changed* it, and ever since his *Successors* have so done.

Id. part 6. O. 6.

The

The seven *Electors* of the Roman Emperors 50
are expressed in these ensuing verses.

Episcopi

*Moguntinensis, Treverensis, Colonienfis,
Quilibet Imperii fit Cancellarius horum.*

*Rhenis

*Saxoniz

*Et Palatinus *dapifer, Dux *portitor ensis,
Brandeburgensis

*Marchio *Præpositus Camera, Pincerna Bobemus.
Hi statuunt dominum per omnia secula summum.*

Id. part 6. P. 7.

Calixtus chosen Pope, having taken Pope 51
Benedict, his opposer, caused him to ride before
him through the City of Rome on a Mule,
with his face towards the tail, and holding
it in his hand as a bridle, and after cast him
into Prison.

Id. part 6. R. 6.

Epitaphium Henrici filii H. 5. Imperatoris. 52
*Omnis honoris honos, decor & decus urbis & orbis,
Militia splendor, gloria, lumen, apex.
Julius ingenio, virtutibus Hector, Achilles
Viribus, Augustus moribus, ore Paris.*

Fruct. Temp. part 7. S. 3.

Pope Gregory, when Legate, convented a 53
Bishop before him that was suspected of Si-
mony, and said openly before all the people,
since the Bishop denied it, and none could prove
it, Let man's Judgment cease for it's decisiva-
ble, and let God dispose of it. For certain it
is, that the Dignity of a Bishop, is the gift of
the

the Holy Ghost, and whosoever *buies* a Bishoprick *sins* against the Holy Ghost. Then if thou Bishop didst not sin against the Holy Ghost; say openly before all people, *Gloria patri, filio & Spiritui sancto*. And many times he began to say it, but could never speak *Spiritui sancto*. He was *deposed* from his Bishoprick, and afterwards could *speak* it well enough.

Id. part 7. R. 3.

- 54 John Comin was slain by Robert Bruce King of Scots, before the Altar at Dunfrees, whole blood in the stones cannot be *washt* away.

Id. part 7. X. 3.

- 55 Boniface the eighth Pope, entred as a Fox, lived as Lion, died like a Dog.

Fruetus Temp. part 7. X. 6.

- 56 The Emperor Henry the seventh was poisoned by a Frier in the Sacrament.

Id. part 7. Z. 3.

- 57 When Sir Roger Mortimer was Prisoner in the Tower, he made a great Feast to the Lieutenant and all his Officers, at which he gave them in their drink a sleepy poison, that they *slept* two days and two nights, and in the mean time he made his *escape*.

Id. part 7. Z. 3.

- 58 At Halidon hill besides Berwick there were slain in one battel of the Scots thirty five thousand seven hundred and twelve, and of the English but fourteen.

Id. part 7. A. 5.

In

In the time of King Edward the third, there 59
reigned a great *pestilence* over most part of the
World, and from that time all that ever
have been born have two *cheeks* *teeth* less than
they had before.

Id. part 7. B. 4.

King Richard the second in the year of his 60
reign, out of his *displeasure* against London, re-
moved the Courts and Terms from *Midsummer*
till *Christmas* unto York.

Fructus Temp. part 7. E. 2.

Eleven persons were pressed to death on 61
London bridge by the throng of people, that
came from meeting King Richard the second in
his return from France.

Id. part 7. E. 4.

Thomas of Woodstock the good Duke of Glo- 62
cester was smothered to death at *calice*, by the
command of Richard the second, between two
feather-beds.

Id. part 7. E. 4.

In the year one thousand four hundred thirty 63
four, appeared three Suns at one time, and anon
followed the three-fold government of the
Church, The Pope, The Council, The
Neutral: and an Holy maid in Holland called
Lidwith lived only by *miracle* not eating any
meat.

Id. part 7. H. 8.

The nine Orders of Angels are thus reck- 64
oned, *Angels, Archangels, Principates, Potestates,*
Verines,

Polychronicon fol. 3.

- 65 The *Caspian* hills are seven thousand paces in length, but in breadth little more than a Cartway.

Id. f. 8.

- 66 In *India* the men have many wives, and when the husband dieth, the fairest and best beloved is buried with him, which they esteem as the highest honour and preferment.

Id. f. 10.

- 67 In the dead Sea a *Lanthorn* with a candle lighted swimmeth and floateth, but if the light be quenched it sinketh: nothing that hath life will sink, as was tried by *Vespasian*, who threw in two men bound together and yet they swam.

- 68 King *Alexander* intending to make War upon the *Amazons*, they writ to him, that they much wondred at him. For if he were vanquished, he should have great shame, and if he were Conquerer he should have no Credit. With which letter he was so convinced, that he forbore to meddle with them, sent for the Queen, kept her as his Concubine forty dayes, and sent her back with child by him.

Polychronicon fol. 17.

- 69 The Shadow of Mount *Athos* reacheth seventy miles in length.

Id. f. 20.

- 70 *Bellerophons* Image with his Horse made of

of Iron weighing fifteen thousand pound weight, hung in the midst of a *Temple* in the air without *chains* or *supporters*, only by the strength of *Adamant*, or *Loadstones*, that were in the *Vaults* and *Arches*, that drew the Iron so every way, that it might not move *upwards* nor *downward*, nor *sidewards*, but hang always in the middle,

Id. f. 23.

The *Albestone* when once set on fire, can never be *quencht* or *diminishd*. 71

f. 23.

In the North of *Ireland* is the land of *Life*, where none *die* till they are carried out. 72

Id. f. 35.

In the Isle of *Thule* the six *Summer* months it's day, and the six *Winter* months it's night. 73

Polycron. f. 41.

The Isle of *Man* was Judged to *Brittain* from *Ireland*, because *Venomous creatures* are found therein. 74

Id. f. 44.

In *Bohemia* there is a beast called *Boaz* that hath no *Horns*, but hath a large bag under his *Chin*, wherein he gathereth *water*, and in running *beateth* scalding hot and *spouteth* out on the *Hunters* and *Hounds* that pursue him, and *scaldeth* them full sore. 75

A *Maid* the same day she was to be married turned into a *Man*, and shortly after married a wife. 76

Id. f. 49.

In

- 77 In the time of *William the Conqueror*, there were in *England* forty five thousand and two *Parish Churches*.

Id. Ibid.

- 78 What *Hannibal* said of the *Romans*, that *Ranalph of Chester* saith of *Englishmen*, that they could not be overcome but in their own *Country*.

Idem. f. 36.

- 79 The space between the hands stretched out, which we call a *Fathom*, is the just length of the *body*.

Polycronicon f. 57.

- [80 In *Africa* there are some men, that if they praise any thing, it withereth and decayeth.

Id. f. 58.

- 81 *Trevisa* tells of one *Roger Bagge* a very old man in *Wotton Underhedge* in *Glocestershire*, that never spat or coughed in all his life.

f. 58.

- 82 When there was War between the men of *Theffaly* and *Athens*, an Oracle was given, that the party whose Duke should be slain should have the better. *Codrus* King of *Athens* disguised himself, and went into the midst of his *Enemies*, and so willingly occasioned his own death to get the *Victory* to his people.

f. 85.

- 83 On *Sardanapalus* tomb by his own appointment was written, So much I had as I eat and drank.

Id. f. 86.

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Licurgus having established his *Laws*, bound the *Lacedemonians* by an *Oath*, not to alter them till his return, and feigning a voyage to *Apollo Delphicus* went into *Crete* and there died, and commanded his body to be thrown into the *Sea*, that so his *bones* might never be carried back, and his people never change their *Laws*.

Id. fol. 86.

Remulus began his reign in the beginning of the seventh *Olympiad*. Now the *Olympiades* are the space of time between the games that were celebrated by the *Graecians* on the mount *Olympus*, every fifth year, and began in the first year of *Jothan* the Son of *Josias* King of *Judah*, and in the year of the *World* three thousand one hundred eighty and three.

Polycr. f. 87.

Tarpeja Covenanted with the *Sabines* to betray the *Tower*, in which her Father was, for the *Jewels* the *Sabines* wore on their left hands, but they entring cast upon her not only the *Jewels* but the *Shield* they bore in their left hands, and so prest her to death with the weight of them.

Id. fol. 88.

Nummus that signifieth *money*, hath its name from *Numa* the second King of the *Romans*, who first coyned it.

Id. f. 89.

Cyrus divided the great River *Euphrates* by

1 aby.

Babylon into four hundred and threescore *Chamells*, and so made a *passage* for his Army up the River into *Babylon*, and took the City that suspected no entrance that way.

f. 94.

- 89 When a *Crafts-man* thinking to pleasure *Phalaris* the Tyrant of *Sicily*, had invented a brazen *bull*, and presented it to him. The Tyrant commanded him to be first *tortured* in his own device, and so justly rewarded his wicked Wit.

Polycr. fol. 95.

- 90 *Darius* got the Kingdom of *Persia* by his *Horses* first *neighing* at the Pallace gate. He having commanded his *groom* to have his Horse cover a Mare at the same place the night before.

Id. f. 98.

- 91 The Judges at *Athens* when a Woman was impleaded, because she had poisoned her husband and his Son, who had cruelly slain a Son she had by her former husband, being unwilling to condemn her, respited the Judgment for an hundred years.

Id. fol. 100.

- 92 *Cynegiris* a Knight of *Athens* having laid hold with his right hand on a ship of the *Persians*, had that hand cut off, then he held it with his left, and when that was cut off, took hold of it with his teeth.

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Sophocles when his children accused him of *93*
Deceit, rehearsed before the Judges his *Tra-*
gedy he had made of *Oedipus*, and was acquitted
with *Honour*.

Id. fol. 103.

Socrates being angry with his Servant told *94*
him I would *beat* thee, if I were not *angry*.
And when his Wife having chid long with
him, threw down *piss* upon his *head*, he an-
swered, I wist well that *rain* woul follow *thun-*
der. When he was old, he would ride on a
Hobby Horse, and play with his children, and
was at last put to *death* for *affirming* and *writing*
that there was but one God.

Polycr. fol. 107.

Democritus put out his own *Eyes* for these *95*
three *reasons*. First, his *sight* did interrupt his
holy *thoughts*. Secondly, he could not see *Wo-*
men without *temptation*. Thirdly, that he
might not see *wicked deeds* to vex him.

Id. f. 106.

When the *Gauls* under *Brennus* entred *Rome*, *96*
the *Senators* in their *Robes* sate at their *doors*,
whom the *Soldiers* took for so many *Gods*,
till *Papirius* struck one that played with his
beard, and then t ey *kill'd* them all.

Id. f. 108.

Diogenes lived in a *Tub* inste^d of a *House*, *97*
and always turned the mouth towards the *Sun*
and from the *Wind*. When *Alexander* will'd
him to ask what he would, he only desired him

not to stand between the *Sun* and him. He used to carry a *dish* to drink in, till he saw children drink out of the *palms* of their *hands*, and then threw away his *dish* as superfluous. When one day he was gathering *Coleworts*, *Aristippus* told him that if he would flatter *Dionysius*, he need not feed upon *Coleworts*; and he answered, If thou wouldst eat *Coleworts*, thou needst not flatter *Dionysius*. When one *Lentulus* spat in his face, as he was pleading; *Diogenes* wiped his face and said, They are foully mistaken, that say, thou hast no *mouth*. When one looking on him, told him he had wanton *Eyes*, his Scholars were *angry*, but he pacified them, saying, Such I am by kind, but I allay my self by *virtue*. And when a foul and deformed man shewed him his fair *House*, he spat in his face and told him it was the foulest place he saw. And when he died he ordered himself not to be *buried*, but cast into the field; and when his friends told him the *Birds* and *Beasts* would eat him, he bid them put a *Staff* by him; and when they replied, he could not then use his *Staff* to drive them away; Neither, saith he, shall I feel them when they come.

Polycron. f. 109.

- 58 When all the *Syracusans* desired *Dionysius* death, only one old Woman prayed for his life, which he wondring at, askt her the reason, she answered, When I was young we had a *Tyrant* thy Grandfather, and desired his death, and had a worse thy Father, and after,

ter, thy self the worst of all. And therefore
I pray for thy life lest a worse come after
thee.

Polycr. p. 110.

When *Dionysius* took away the Goldengar- 99
ments that the Heathen Images were adorned
with; he said that such clothing was too heavy
for the Summer, and too cold for Winter.

Id. Ibid.

Marcus Curtius went into an open Cliff of 100
the Earth to save his City from the pestilence.
And then the Earth closed and the pestilence
ceased.

Id. Ibid.

I M M A N U E L :

Historical Collections.

Century XI.

- 1 **T** *Orquatus* a Roman General slew his own Son, though he had gotten the *Victory*, because he had fought against his Fathers *command*.

Polycronicon f. 110.

- 2 When the Ambassador of the *Molossos* came to *Athens*, *Demosthenes* pleaded against them, but the next day they bribed him with *money* to hold his *peace*, so that the third day *Demosthenes* came forth wrapt about the neck with wollen *cloth*, and laid, he had the *Squinancy*. But one said it was not *vingina*, but *Argentangina*, The *Silvery*. And afterwards it so appeared ; For when he asked *Aristodemus* what he had to plead for them, he answered a *Talent*. *Demosthenes* replied that he had more to hold his *tongue*.

Id. f. III.

- 3 Two men gave *money* to a Woman to keep, and ordered the *money* not to be delivered but to both together. After one of them coming for it, the woman delivered it. The other *Sues* her, and the woman was like to have paid it again, had not a *Lawyer* standing by, perceived

ceived the *deceit*, and required them to come both together and they should have it.

Id. Ibid.

Philip King of *Macedon* sent to the *Aibemians*, that he would have *peace* with them, if they would deliver to him ten of their wisest men, which he would name: which when the Citizens were willing to have done; *Demosthenes* dissuaded them, by the *Fable* of the *Wolves* sending to the *Sheep* to proffer them *peace* if they would give up their *Dogs*. 4

Id. f. III.

Bees sate on *Plato's Lips*, while he lay in his *Cradle*, which forthewed his great *Eloquence*; and the night before *Plato* was sent to be taught of *Socrates*, *Socrates* dreamt that he had a *Swan* to be laid on his *Knees*. He chose a place called *Academia*, that was unhealthful, for his *Schole*. When he was angry he therefore forbore to beat his Servant. One day *Plato* seeing *Fisherment* sitting on a *cliffe* by the *Sea* side, he asked them, What have you? They answered, All we *have* taken we *have* not, and what we *have* not taken we *have*. They had been *lowsing* themselves. The busying his *thoughts* to resolve this question, hastened his *death*. 5

Polycronicon fol. 112.

Though a *Strumpet* lay by *Zenocrates* all night, yet she could not overcome his *Chastity*. And when he saw one led to be *hanged*, he *laughed*. 6

and said, The great *Thieves* punish the less. And when *Polemus* came in drunken into his School, *Zenocrates* left discoursing on the subject he was on, and converted his speech to the matter of *Soberness* and *patience*, whereby *Polemus* became *sober* and *Vertuous*.

Id. Ibid.

- 7 When *Alexander* had received letters, that *Philip* his Physician was hired by *Darius* to *poison* him; he shewed *Philip* the letters, and yet afterwards took *Physick* from him.

Id. f. 117.

- 8 The *Slaves* in *Tyrus* conspired together and slew their *Lords*, and married their *Wives*, only one hid his Master and saved him. Then the *Slaves* agreed that he who saw the *Sun* rising on the morrow first should be King. The good *Slave* told his Master; who advised him that when the rest looked *East*, he should look *West*, which he did, and so first saw the *Sun* beams shining upon the highest *Tower*, and was thereupon acknowledged King.

Id. Ibid.

- 9 When *Alexander* charged one *Dionidas* for robbing at *Sea*; he replied, That what he did at *Sea* *Alexander* did at *land*; he was called a *Pirate*, *Alexander* a *Conqueror*.

Id. Ibid.

- 10 *Darius* sent *Alexander* a *Purse* full of money, a ball and a *scourge*: Intimating that he should go home and play at *Tennis*,

or else he would whip him thence. *Id. Ibid.*
 When *Alexander* being drunk had condemn-
 ed a Noble man to death, he appealed: To
 whom, said *Alexander*? The Noble man repli-
 ed, From thy self drunk, to thy self sober. Whi h
 answer pacified *Alexander*, and saved his own
 life.

Id. f. 120.

Lyfimachus being cast by *Alexanders* com-
 mand to a *Lion*, wrapt a cloth upon his hand,
 which he put into the *Lions* mouth, and so killed
 the *Lion* and saved himself.

Polycron. f. 120.

When *Alexander* lay dying, his friends
 asked him to whom he would leave his Em-
 pire; he answered, *vergne*, To the worthiest;
 and when he was dead, strangers sorrowed for
 him, as for a Father; when they who were
 about him rejoiced, as if he had been an E-
 nemy. He raigned twelve years, and died when
 he was aged three and thirty.

Id. fol. 123.

When *Pyrrhus* his Physician came to *Fabri-*
tius and promised to betray his Lord for a
 reward; *Fabritius* sent this Physician bound to
Pyrrhus with letters that discovered his trea-
 chery. Of *Fabritius* it was said that the *Sun*
 could be sooner turned out of his course than
 he out of his honesty.

Id. f. 124.

When the *Carthaginians* being extremely
 weaken-

weakened, craved *peace* of *Marcus Regulus*; he proposed such unreasonable *terms*, that they being *desperate*, enforced themselves, overcame *Regulus* and all his *Army*, took him *Prisoner*, and after sent him to *Rome* for exchange of many *Carthaginians*. But he coming thither, dissuaded the *exchange* of so many young men for him an old man, and because of his *Oath* returned to *Carthage*, where they closed him in a *tree*, pared off the *Lids* of his *Eyes*, and made him stand *waking* till he *died*.

Id. f. 126.

- 16 The City *Saguntum* besieged by *Hannibal* and brought to great *distress*, rather than *yield*, was set on *fire* by the *Citizens*, and all they had with themselves *consumed* in it.

Id. f. 127.

- 17 *Hannibals* Souldiers fighting, there happened to be a great *earth-quake*, that threw down *Hills* and *Cities*; but they were so intent on their *business*, that they wist not of it.

Id. fol. 127.

- 18 *Mitridates* so used himself to *poysen* in his youth, that in his old age, when he would have *destroyed* himself with *poysen*, he could not.

f. 136.

- 19 *Crassus* fighting against the *Parthians* was overcome and taken by them, who melted *Gold* and poured it in his *throat*, saying, Thou *Roman* art *asbirst* for *Gold*, now *drink* thy *fill*.

Polygon. f. 138.

When

When Christ was carried in his Infancy in- 20
to *Egypt*, the Idols of the *Egyptians* fell
down as *Dagon* did before the Ark.

Id. f. 145.

Augustus coming to *Rome*, one call'd him 21
Tyrant. He answered, if I were so, thou
durst not call me so.

Id. 147.

One coming to *Rome* that was very much 22
like *Augustus*, the Emperor sent for him and
asked him, whether his Mother had never been
at *Rome*? The stranger answered, No; but
his Father had.

f. 147.

Nero made an Heaven an hundred foot high, 23
born up with ninety Pillars of *Marble*, imi-
tating the *Sun*, *Moon*, *Thunder*, *Rain*, but
all was suddainly thrown down by a stroke
from Heaven.

Id. fol. 155.

Longinus the Soldier that pierced Christs side 24
was converted and died a Martyr.

Id. Ibid.

Tiberius was wont to say, that a Shepherd 25
should shear, not swallow his Sheep: he would
not change or remove his Officers, saying, Empty
Flies bite worse then full.

f. 149.

An old man being in peril of doom came to 26
Augustus and praied him of help; he appoint-
ed him a noble Advocate. The old man then
cried

cried out, O *Cesar* vwhen thou vvas in *peril* at the battel of *Actium* I sought none to fight for thee but I did it my self, and shewed him his wounds: then *Cesar* came and pleaded for him.

148.

- 27 When *Augustus Cesar* had bought a *Popinjay*, a *Pye* and a *Star* at great prices, that had been taught to say, *Hail Cesar Conqueror*. A poor *Cobler* took a great deal of pains to teach a *Chough*; vvhich not learning, he vvas vvont to say, *Heu! oleum & operam perdidit*, Alas I have lost my travail and cost. The Bird at last learning as *Cesar* passed by, he saluted him; but when *Cesar* answered he had enough of such already, the *Chough* added; Alas I have lost my travail and cost: then *Cesar* gave a great Price for him,

fol. 148.

- 28 A *Greek Poet* having many times made Verses in the praise of *Augustus*, and received no reward; The Emperor at last made him some Verses and gave to him, which the *Greek Poet* reading, applauded and proffered him money; at which the Emperor commanded the Poet to have a great reward.

Polycron. f. 148.

- 29 The *Jews* flying from *Jerusalem* to the *Romans*, having swallowed Jewels of Gold, it being espyed, was the death of many of them; the *Romans* killing them in expectation to find Gold in their bellies.

Id. 158.

- 30 Before *Jerusalem* was taken by *Vespasian*, a *Heyfer*,

Heifer, that was to be Sacrificed, brought forth a *Lamb*. The Brass Gate that twenty men could hardly open, opened of it self. Armies of men and Chariots were seen in the Air; and a voice heard in the Temple, Let us go hence. One *Ananias* for four years cryed continually, *Woe, Woe, &c.* And the last day, when it was taken, went upon the Wall and cried, *Woe to Jerusalem*, and *Woe to me also*, and was smitten with a Stone and died.

Id. 159.

Vespasian dying would not sit, or lye, but stand, saying, It became an Emperor to die standing. 31

Polycron. f. 150.

The Philosopher *Secundus* enjoyed himself silence, and forbore to speak for many years together, and though brought before the Emperor *Adrian*, yet kept silence, and so did to his death. 32

162.

Antoninus Pius was wont to say, that he had rather save one Citizens life, than kill a thousand Enemies. 33

Id Ibid.

When *Constantine* gave great gifts to the Church, a Voice was heard, saying, *Hodie Venenum infunditur in Ecclesiam*. This day poyson is poured into the Church. 34

Id fol. 111.

Eugenia daughter to *Philip* a Noble Roman went from her Father in mans cloths, was baptised 35

tised and called *Eugenius*, and made Monk, and after Abbot. A Woman named *Melancia* cast a lecherous eye on him and would have had him lye with her; which when he refused, she defamed him, saying, that he would have forced her; she was brought before her own Father, then as Judge, and discovered her self. Her Father turned Christian, and *Melancia* was killed with lightning.

Id. f. 163.

- 36 *Narcissus* a Christian was accused of foul crimes by three false witnesses, which wisht if what they charged him with, were not true, the first, that he might be burnt; the second, that the Kings Evil might destroy him; the third, that he might be blind. The two first had what they wisht, which the third seeing and repenting wept himself blind.

Polycron. f. 164.

- 37 *Origen* at eighteen years old would have gone to *Martyrdom* with his Father, but his Mother hid away his cloths. He afterwards kept School, and thereby maintained his Mother and all her Children. He gelded himself, writ four thousand *Volumes*, when he laid well, no man better, when ill, no man worse. He held that the Diuel at length should be saved, alledging this Scripture, *God shall not be wroth for evermore.*

Id. fol. 165.

The

The Emperor *Licinius* called Learning a common Pestilence. 38

Id. f. 176.

Athanasius being pursued and like to be taken on the River turned his Boat and met his pursuer. Who asked whether he saw *Athanasius*, he answered that he went that way just now. The pursuer went forward, and so *Athanasius* elcaped. 39

Id. 173.

The Bishops assembled at the Council of *Nice* by the command of *Constantine*, to compose the differences in Religion, they put up bills of Complaint the one against the other, but he commanded them to reconcile themselves amongst themselves, and burnt all their bills, saying, That if he saw any of them commit *Adultery*, he would cover it with his own Mantle, that men should not have occasion to speak evil of Religion. 40

Id. 173.

When *Sapor* King of *Persia* had besieged the City *Nisibem* two months, the Snouts of his Elephants and his Horses Ears were so pestered with gnats and great Flies, that they threw down all that was upon them, and disparcled his Host. 41

Id. Ibid.

Julian the Apostate his Stevvard, pissing in scorn upon the Vessels of the Church, said, Lo in what Vessels *Maries* Son is served in. Immediately his mouth served him instead of his 42

his lower part for the avoiding of his *experiments*. His Master *Julian* endeavoured to rebuild the Temple of *Jerusalem*, but what was built on the day was thrown down at night.

Ibid.

- 43 In the dayes of *Theodosius* the second, the Devil appeared to the *Jews* in the likeness of *Moses* in the Island of *Crete*, and promised there, that he would lead them *dry foot* to the land of *Behest*. Many of them were drowned, and others turned to the faith.

Polycron. fol. 180.

- 44 When *Attila* besieged the City *Tricassum*, where Saint *Lupus* was Bishop, at his Prayers all the Host was stricken blind. And when the Saxons set on the Britains, Saint *German* the Bishop, commanded the Souldiers to cry all together, *Hallelujah* thrice, whereon the Saxons fled without striking stroke.

Id. f. 181. 184.

- 45 *Medard* Bishop of *Noviodunum* and *Geldard* *Episcopus Rothomagensis* were twin-brethren born in one day, made Bishops in one day, died in one day, and Canonized for Saints in one day.

Id. f. 186.

- 46 *Werbura* daughter of *Wulphinus* King of *Mercia*, a *Menchion* or *Nunne* buried in the Nunnery of *Hamberge*, lay whole and unputrified three hundred years.

Id. 109.

Ricoldus

Ricoldus Duke of *Frisons* being perswaded 47
by Bishop *Vulphrun* to be baptized, having
one foot in the font asked the people, whether
more of his predecessors were in Paradise or
Hell. When it was answered in Hell, he drew
his foot out of the water and would not be bap-
tized, saying, it's better to follow the more than
the less.

Id. f. 217.

Charles the great who was eight foot of 48
 stature, sitting at meal with his Master *Alcuinus*
 a *Scot*, who sat afore him on the other side
 of the Table, asked his Master, how great dif-
 ference and space there was between a *Scot* and
 a *Sot*; his Master answered, but the breadth of
 a *Meat-board*.

Id. f. 220.

When *Lewes* the mild had advanced one *Fre-* 49
 derick to the Bishoprick of *Utrecht*, sitting at
 meal with him, he gave the Bishop good Coun-
 sel, at which the Bishop took boldness, and ask-
 ed him whether that *Fish* was to be tamed at
 head or tail. The King answered at head.
 Then said the Bishop. Reform thy self, and
 put away thy Wife *Judith* with vvhom thou in-
 cestuously livest. The Emperor took it in good
 part, but his Wife hearing of it, hired two
 Russians that kill'd him. In this Emperors time
 a Damsel at *Tholouse* lived three years vvi. hout
 Meat or Drink.

Id. fol. 223, 224.

Pope

- 50 Pope *Sergius* commanded the dead body of his predecessor *Formosus* to be taken up, his head to be stricken off, and his body to be cast into the River. Which body, *Fishers* found and brought into St. *Peters* Church, and the *Images* did it reverence at it's coming in.

Polyoron. f. 232.

- 51 In the days of *Edgar* King of England, there was a Woman born in *Gascoigne* having two bodies from the Navel upward, being but one downward.

Id. f. 238.

- 52 *Silvester* the fourth, being a *Frenchman*, formerly called *Gerbertus*, a great *Negromancer*, covenanted with the Devil for the Popedom, till he said Mass in *Jerusalem*. not thinking of a Chappel in *Rome* so called, where he fell sick, and ordered his body to be put in a Coffin, and buried, where the beasts that drew the bier should abide of themselves. The beasts carried him to St. *John* of *Laterans*. Where his Tomb by sweating and rattling of his bones gives warning of the Popes death.

Id. f. 244.

- 53 The Son of the Earl *Lupoldus* was sent by the Emperor *Conradus* to his Empress with a letter, importing that when the letters were read, the young man that brought them should be put to death the same day. The young man in his journey lodged at a *Priests* house, who read the letter, and instead of dying that day
- put

put in, should marry our daughter, which according to he did.

Id. f. 248.

A Woman of *Berckley* in *Glocestershire* having long used evil *Arts*, as she sate at a feast, a Crow that she kept creaked lowder than she was wont. The Woman then said, O my Soul is come to sorrow this day, sent for her Children, confest her sins, and wisht them to bind her in her Coffin with Chains, and if she lay four days to bury her, but she was fetcht by the Devil out of the Church, set upon a Black Horse and carried away with terrible cries.

Id. fol. 257.

A Citizen of *Rome* named *Lucianus* having married a Wife called *Eugenia*, after his Wedding dinner went to the *Fields*, and being to play put his Ring upon the Finger of an Image that stood by: when he had done his play, coming for his Ring he could not get it off. At night Bedding his Wife, something between him and his Wife lay by him, and said, Lye with me, I am the Goddess *Venus* thou hast Wedded this day, and so did many nights. At last his Friends, applied themselves to one *Palumbus* a Priest, that was a *Negromancer*, by whose means he got his Ring, and afterward heard no more of his bed-fellow.

Polycron. f. 247.

In the Province of *Apulia* was an Image of

of *Marble* with an *lead* of *Brass*, and had a *Gar'and*, on which was *Written*, The first day of *May* I shall have a *head* of *Gold*. A *Saracen* Prisoner understood what it meant, and came the first day of *May*, and took notice of the shadow of the *Image* in *tengib* and *breadth*, and found under the shadow a great treasure, with which he paid his *ransome*.

Id. fol. 258.

- 57 *Patronus* an *Anchorite* in an Abbey of *Scotland*. The Abbey was on *Fire*, and he might have *escaped*, and would not go fourth, but was *willingly* and *willfully* burnt. But saith *Trevisa* the *Translator* of *Polycromison*, God grant he be not *dann'd* for his blind *devotion*.

fol. 258.

- 58 *Oliver* a Monk of *Malmsbury* in his youth, arrayed himself to fly as *Dadalus* did, but fell down and lamed himself in his *thighs*, all his life after: Which he imputed to his *neglect* or *forgetfulness* in not making himself a *Tail*.

Id. 260.

- 59 *Walter* Bishop of *Hereford* in the time of *William* the Conqueror, fell in love with a *Sempster* of that City, and when he could not prevail b *words*, he would have forced her, but she ran him into the *belly* with her *Scissers* of which he died.

Id. 262.

- 60 *Johannes de Temporibus* who was Esquire to *Charles* the great, died in the dayes of King *Stephen*

Stephen of England, when he had liyed three hundred sixty and one years.

Id.

When the *Physicians* and *Prelates* perswaded King *Lewes* of *France* to make use of a *VVoman* in his return from the *Holy land*, because he was so far from his *Queen* and sick for want of that *Evacuation*: He answered them, That he had rather *dye* than live in *spouse breach*, and so put himself in *Gods hand* and was suddenly made well. 61

Polycron. f. 285.

When one brought King *Lewes* a *Bull* from the *Pope*, whereby was granted to the King to have the first *benefice* in every *Cathedral Church* in his *realm*; He threw the *Bull* in the fire, saying, That he rather would that tha: should fry in the fire, than his own *Soul* in Hell. 62

Id. 285.

When King *Richard* the first of *England* had long chased the king of *Cyprus* from place to place; The King proffered to yield himself, so he might not be put into *Irons*; which King *Richard* granted him, but instead of *Iron* he put him into *Chains of Silver*. 63

Id. f. 294.

Stephen Procurator of *Angeom*, under King *Richard* the first, consulted with a *Negromancer*, who sent him to enquire of a *Brazen head*, that had a *Spirit* enclosed. He enquired, shall I never see King *Richard*? the *Spirit* answered, 64

swered, No: How long shall my Office endure?
to thy *lives end*, said the Spirit. Where shall
I die? in *Pluma*. Hereupon he forbad his Ser-
vants to bring *feathers* near him, but he *prose-*
cuting a Noble man, the Noble man fled to his
Castle called *Pluma*, and Stephen following was
there killed.

Id. f. 296.

- 65 *Albericus* Earl of *Northumberland* not con-
tented with his own *estate*, consulted with a
Friend, which told him, he should have *Gra-*
cia, whereupon he went into *Greece*, but the
Gracians knowing of it Robbed him of vvhhat
he had, and sent him from them. He after
being vveary of *Travail* came to King *Henry*
into *Normandy*, vvhó gave him a Noble *Wid-*
dow to Wife, vvhose name vvas *Gracia*.

Id. f. 296.

- 66 The Epitaph of *Richard* the first
King of *England*.

Viscera Carleolum, Corpus Fons seruat Ebardi,
Et Cor Rothomagum Magne Richarde tuum.
In tria dividitur unus, quia plus fuit uno.
Non superest uno Gratia tanta Viro.

Polyc. f. 299.

- 67 In the year one thousand two hundred tven-
ty four, vvhile the Bish^p of *London* said Mass
in *Pauls Church*, fell so great thicknes of
Clouds and *darkness* vvvith *thundering* and *light-*
ning and *stink*, that it vvas intolerable, so that
the people vvent all out of the Church, and
left

left the Bishop and his Servants alone. *Id.f.302.*

Luelline Prince of Wales vvas taken and be-
headed by the *English* in the time of *Edward*
the first, on vvhom his Countrymen made this
Epitaph.

68

*Hic jacet Anglorum Tortor, Tutor Venedorum,
princeps Vallorum Luellinus, regula morum,
Gemma Coavorum, Flos regum prateritorum,
Forma Futurorum, Dux, laus, lex, lux populorum.*

Answered by the English.

*Vallorum jacet hic Princeps Pradoque Virorum,
Proditor Anglorum, fax livida, secula reorum,
Numen Vallorum, Trux, dux, torrenda Piorum,
Fax Trojanorum, Stirps Mendax, causa Malorum.*

Saint *Edmund* of *Canterbury* vvas like the
Olive Tree, vvhich yeldeth the *sweetness* of it's
Oyl to others, but keepeth the *bitterness* in it's
ovvn rinde; so vvas he hard to himself, and
easy and gentle to others.

Polycr. f 304.

Pope *Boniface* the eighth, vvas taken by
William de Longaret a *Frenchman*, and set up-
on a vvild *Herse* vvithout *Bridle*, and his face
to the sail, and so killed vvith riding and hun-
ger.

f. 310.

In the raign of *Edward* the third, about the
year one thousand three hundred and sixty, a
Scholar in *Lubeck* slept continually by the space
of seven years, and aftervvards he avvoke and
lived a long time.

71

- 72 *Henry* the fifth King of *England* erected two Houses of Religion, the one called *Zion*, the other *Charter-house*, the River *Thames* parting them; in which he was perpetually prayed for: For when they of *Zion* rested, *Charter-house* Monks began, and so enterchangeably, the Bells giving notice from one to the other.

Id. fol. 333.

- 73 *Constantine* King of *Brittain* made a law, that every Prince should give the tenth part of his possessions to the building and maintaining of Churches, the which law he first executed, and after with a *Pick axe* with his own hands brake the ground of *St. Peters* Church in *Westminster*, and bore twelve *Baskets* full of earth out of the *Foundation* on his own shoulders.

Fabian Hist. 1. part p. 55.

- 74 *Lotharius* King of *France* having taken *Cramyris* his Eldest Son in battel who had rose in *Rebellion* against him, as an example to all disobedient Children, he enclosed him and his wife and Children in a *House*, let it on fire, and burned them in it.

Id. p. 91.

- 75 *Fredigund* wife to King *Chilperick* resting on her bed, her husband passing by with a little wand, struck her upon the back, the Queen not looking up, and supposing the King gone a *hunting* said, *Landry*, why strikest thou me thus? the King hearing these words made semblance as though he had not heard them, but

the

he perceiving it was the King, for fear contrived and procured his death the same day as he came from *Hunting*. *Id. p. 109.*

Brunchild the wife to *Segebert* the fourth Son of *Lotharius* the first King of *France*, having been a great stickler in the *French* affairs, and the death of no less than ten Princes, was at last by the King and Peers of *France* condemned to be tied to a *Wild Horse-tail* by the hair of her head, and so to be drawn till she was dead, which accordingly was done. 76

Id. p. 131.

Clodoveus Son of *Dagobert* King of *France*, in a great dearth caused the Church of *St. Den* nis, which his Father had covered with *Plates* of *Silver*, to be covered with *lead*, and the *Silver* given to the relief of the poor. 77

Id. p. 151.

Elfrid King of the *West Saxons* being naturally inclined to Incontinency, prayed that God would send him such a disease that might hinder his lust, but not unfit him for the managing the affairs of his Kingdom. And he accordingly had the disease called *Ficus*. 78

Fabian Hist. 1. part p. 216.

A noble man named *Hebert* having invited *Charles* the simple King of *France* to his Castle, there treacherously murdered him. *Lewis* the fifth his Son long time after attaining the *Crown* intends revenge. Having convinced his Nobles, amongst which *Hebert* was one, a Messenger brought 79

brought him a *letter*, which while he read and *smiled*, his Nobles asked, what that *letter* imported; he told them that a Kinsman of his in *England* had acquainted him, that a husband-man inviting his Lord to *dinner* treacherously *slew* him, and desired to know of him what such a one deserved, and since they were thus met he desired their *opinion*. They all and *Hebert* amongst them adjudged him to a *shameful death*. The King turning to *Hebert* told him: Thou art the man, who hast *treacherously slain* my Father, and therefore I Judge thee out of thy own *mouth*, and accordingly he was immediately *executed*.

Id. p. 237.

- 80 King *Edward* Son of *Edgar* being *slain* by his step-mothers command and *buried* in *Wimborn*, she intending to Visit him by way of *Pilgrimage*, could not by any means make the *Horse* she rid on come nigh the *place* of his *burial*.

Fabian Hist. i. part p. 235.

- 81 *Robert* Duke of *Normandy* being chosen King of *Jerusalem*, hearing of the *death* of his Brother *William Rufus* King of *England*, minding to succeed him, refused *Jerusalem*, but as Authors say, for that *refusal* of providence never prospered after.

Id. 319.

- 82 *Philip* the Eldest Son of *Lewis* Son of *Philip* King of *France*, being a youth riding through the

the streets of *Paris* for his disport, a *Hog* suddenly started up; which frightened his *Horse*, so that he threw him off with so great *Violence*, that he died that *night*.

Id. p. 332.

Emanuel Emperor of *Constantinople*, when the *Western* Princes about the year one thousand one hundred and fifty, went against the *Saracens*, sold them *Meal* mingled with *lime*, whereof many of the Christian Army perisht. 83

341.

King *Henry* the second returning out of *Ireland*, when on *Whitsunday* he was taking horse, suddainly appeared unto him a Man of pale and wan colour barefoot in a *white Kirtle* and said, Sir King, *Christ greeteth thee well*, and commandeth thee *strictly*, that no *Market* or *servile work* be holden upon the *Sunday* in the lands of thy *Lordship*, out take what belongeth to the dressing of *meat*, and if thou so dost all shall prosper with thee. The King bad the Knight that held his *Horse* ask him whether he had dreamed this. The man replied, whether I have dreamed or no, take thou heed of my saying; that if thou mend not thy *life* thou shalt shortly hear such things, as shall make thee sorry to thy *lives* end. This spoken the man suddainly vanished, and the king not amending himself was *unfortunate* ever after. 84

Fabian Hist. p. 349.

Epita-

85

Epitaphium H. 2. Regis Angli.

*Sufficit hic tumulus cui non suffecerit Orbis,
 Res brevis est ampla cui fuit ampla brevis.
 Rex Henricus eram, mibi plurima regna subiigi,
 Multiplicique modo Duxque Comesque fui.
 Cui satis ad votum non essent omnia terra
 Climata, Terra modo sufficit octo pedum.
 Qui legis hac, pensa discrimina mortis, & in me
 Humana speculum conditionis habe.
 Quod potes instanter operare bonū, quia mundus
 Transit, & incantos mors inopina rapit.*

Id. p. 356.

86

Epitaphium Frederici Imper.

*Si probitas, sen(us) Virutis, gratia census,
 Nobilitas ortus possent resistere morti,
 Non foret extinctus Fredericus qui jacet intus.*
 Fabian Hist. 2. Vol. p. 53.

87

In the year of our Lord one thousand two hundred seventy two, at Greenwich near London, a Lamb was yeaned, having two perfect bodies with all their members, but one head.

Id. p. 99.

88

In the year of our Lord one thousand two hundred eighty six, a Woman in Switzerland was delivered of a Child, that from the Navel upwards had two compleat bodies, and downward was but one; and another woman bore a Child whose head and face was like a Man, and all the rest of the body like a Lion.

89

Boniface the eighth minding to get the Pope-dom, hired one of the Chamberlains to Celestine

the fifth, who was a good and holy, but simple man, in the dead of the night to speak in a *reid* and say, *Cælestine*, if thou wilt be loved *renounce* this Pomp of the *World*, and serve me as thou didst before. He having often heard the *voyce* took it for a *Divine* warning, resigned the Popedom, and would have retired into the *Wilderness*. But *Boniface* fearing his *restauration* held him Prisoner, and so used him that he shortly after died.

Id 158.

The three *wives* of the three Sons of Philip 99
the fair King of *France*, which *wives* were *Sis-*
ters, *Daughters* to the Duke of *Burgoigne*,
were at one time accused of *Spouse-breach*, the
two eldest *convict*, and the youngest was *cleared* ;
the two *wives* put in *Prison* and the two *para-*
mours *hanged*. The youngest was *restored* to
her husband *Charles*, after King of *France*, but
from him afterwards *divorced*, because her *Mo-*
ther was *Godmother* to her husband.

Fabian, Vol. 2. p. 163. 189.

In the third year of the reign of Philip the fifth of France, the Provost of Paris having in his Prison a Picard a man of great riches, vvhich vvas judged to be *hanged*; The said Provost being hired thereunto vvith great Sums of Money, took another Innocent Man, and put him to *death* instead of the said Picard. Which being after made known to the Kings Council, the Provost vvas put to the like *death*. *Id. p. 188.*

Id. p. 188.

In

92 In the year of our Lord one thousand three hundred sixty one were seen two Castles in the *Air*; one in the *East* the other in the *West*: Out of which at *Noon-tide* appeared two *Hosts* of men to issue forth; what came from the *East* appeared *White*, the other *Black*, which encountred each other, and the *White* that seemed at first to be *Victorious*, at last was *worsted*, and so it *disappeared*.

Id. p. 245.

93 In the year of our Lord One thousand three hundred ninety six, upon the death of *Gregory* the Eleventh were chosen two *Popes*. *Urban* the Sixth by the *Italians*, and *Clement* the Seventh by the *French*. Which double Head of the *Romish Synagogue* continued by several *Elections* thirty nine years.

Fabian. p. 262.

94 At the Siege of the Rock of *Arnan* in *Brittaine* kept by the *English*, the Commander of the *French* hung a *Purse* and fifty *Scutes* of Gold on a *Speares* End, with *promise* that who first entered the Town should have the said fifty *Scutes* of Gold, which so encouraged the *Souldiers*, that within four hours they entred and took it.

Id. p. 277.

95 In a Parliament held in *England* in the twelfth year of *Edward* the Third, and in the year of our Lord one thousand three hundred thirty seven, it was *Enacted* that no man should wear any manner of *Silk* in *Gown*, *Coat* or *Doublet*, which could

three could not spend of good *Rents* an hundred pound
in the by the year.

1d. p. 214.

When *John* King of *France* was Prisoner in 96
England, the three *Estates* of *Languedock* ordain-
ed that no man should wear any *Furres* of any
great price, and that women should leave their
rich *Attire* off their *heads*, and wear neither *Pearl*
nor *Gold* upon them, nor *Silver* upon their *Gir-
dles*, so long as the King remained Prisoner, and
also that all manner of *Minstrells* for that season
should be put to *silence*.

Fabian. p. 284.

Charles king of *Navar* being a man of great 97
Age and very feeble, was by Counsel of *Physi-
cians* sowed in a sheet washed with *Aqua-Vita* to
revive heat in him: He that sowed the sheet ta-
king a *Candle* to burn off the end of the thread,
suddenly the *Aqua-Vita* inflamed and so burnt
his flesh, that he shortly after died with it.

p. 361.

Certain Noblemen disguising themselves in Lin- 98
nen clothes glued to their bodies with *Pitch*,
and coloured with *Oyl*, entred into the presence
of *Charles* the seventh of *France*, to make him
disport by *Torch-light*, which *Garments* sudden-
ly took fire, and the disguisers after much torment,
with great difficulty, by running into waters, saved
themselves.

Fabian. p. 363.

Henry the fourth doing his devotions at St. 99
Edwards

Edwards Shrine was suddenly taken sick, and so carried into the *Abbots Lodging*, where enquiring what the *Chamber* in which he lay was call'd, it being answered, *Jerusalem*: He presently replied, I know I shall now die, it being foretold him that he should die in *Jerusalem*, and so he did.

p. 389.

- 100 *William Mandevil* a weaver of *Abington* having raised a Commotion against king *Henry* the sixth, gave out in a vaunting manner, that he would make *Priests-heads*, as cheap as *Sheeps-heads* and sell three for a penny, but was himself taken, *Hang'd, Drawn and Quarter'd*.

Id. p. 412.

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2.

I M M A N U E L.

Historical Collections.

Century XII.

THe *English* and *French* fighting, one nam-
ed *Bonsapriest* a *French* Knight, for fear
fled and hid himself in a *Covert* of *Bushes* till
the fight was ended; two *English* men, their
party having the *werst*, fled into the same *Cov-ers*,
by whom the Knight perceiving that the *French*
had the better, he became so *Couragious*, that
he forced the said *Englishmen* to become his
Prisoners, and with them entred the *French*
Hofst, and bare a *Countenance* as if he had won
them in the aforesaid fight, but when his *de-
meanour* was known, he was had in great *deri-
sion*, and by the chief Captain deprived of his
Prisoners.

Fabian. p. 429.

In the year of our Lord one thousand four
hundred thirty six, all the *Lions* in the *Tower*
died, which had continued a long *season* there.

Id. p. 434.

In the year of our Lord one thousand four
hundred and thirty nine died Sir *Robert chick-
ley*, who had been twice Lord *Mayor* of *Lon-
don*, who by his Will appointed that on his
mind day a good *dinner* should be provided
for

for two thousand four hundred poor men, and two pence a piece to be bestowed on them.

Id. p. 436.

- 4 *Charles* the eighth of *France* having concluded a Marriage between his daughter *Magdaline* and *Ladislaws* King of *Bohemia*, while the *Bride* with great *Pomp* was conveyed toward her intended *Husband*; he was taken suddenly with sickness and died.

Id. p. 478.

- 5 *Lewis* the eleventh King of *France* Warring against *Charles* Duke of *Burgoyne*, committed the charge of his Army to *John Balna* Priest and Cardinal, whereat the *Temporal* Lords disdainings, the Earl of *Dampmartin* in their name said to the King, Most Sovereign Lord, it hath pleased your Highness to commit to a *Spiritual* man the charge of this Host, and he not fearing God hath taken it upon him, to the effusion of *Christian blood*; wherefore may it like your most noble Grace to send me a *Temporal* man to visit his *Diocess*, and to take the charge of his *Flock*, which is as fit for me as the other is for him. Of the which the King made game, but did as to him seemed best.

Fabian. p. 486.

- 6 *Charles* the eighth of *France* being troubled with the *Leprosy*, he commanded to be brought before him all the cunning *Musicians*, that by their *Melody* he might be eased; but when he had assembled a hundred and twenty, yet a few

Sh.p.

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Shepherds Pipes were to him more *solace* than all the other, and therefore commanded them every day at a certain *distance* from the place he lay to play to him.

Fab. p. 491.

One Mr. *Dominick* Physician to King *Edward* the fourth, assured him that the Queen was conceived of a Son. This Physician when the Queen was in *travail*, waited in the second chamber, that he might be the first that might bring *tidings* to the King of the birth of the Prince. And when he heard the child cry, he called *secretly* at the Chamber door to know what the Queen had. To whom it was answered by one of the Ladies, Whatsoever the Queens *Grace* hath here within, sure it is that a Fool standeth there without. And so *confused* with that answer, he departed without seeing the King for that time.

Fab. p. 496.

One *William Colingborn* Esquire being condemned for making this *Rime* on King *Richard* the third,

The *Cat*, the *Rat* and *Lovel* our *Dog*,

Rule all *England* under the *Hog*,

was put to a most cruel death; for, being hanged and cut down alive, his bowels ript out, and cast into the fire, when the Executioner put his hand into the bulk of the body he said, Lord Jesus yet more trouble? and so died to the great sorrow of much people.

Id. p. 519.

Y

In

- 9 In the year of our Lord one thousand four hundred ninety and six, the body of *Richard Hakendies* wife was taken up in *Saint Mary Hill Church London whole and entire*, that had lain in the ground more than one hundred and twenty years.

Fabian. p. 530.

- 10 In the year of our Lord one thousand five hundred fifty two, a child was born at *Middleston* with two bodies, two heads, four Arms and hands, one belly and one Navil; on the one side two legs, and two feet, on the other one leg made of twain, and a foot with nine toes. It lived four daies, and the one part died before the other.

Id. p. 556.

- 11 The Images of *Emrods* and *Mice* we read of *1 Sam. 6. 5.* were made by the Astrologers directions and were *Telefmatical signes*; of the efficacy of which *Hali* gives an experiment, practised upon a *Saracens* Servant, who having been stung with a *Scorpion* was cured by his Master with a stone of this kind engraven with the figure of a *Scorpion*. The mightiest of this sort of Operators was *Apollonius Tyanus*, who got himself a great name by travailing about, and making *Telefmes*, who coming to *Antioch* made one against the *Northern Wind* and set it up on the *East* gate of the City, and caused an Image of a *Scorpion* to be molten in brass, and set upon a pillar in the midst of the City, and

and the *Scorpions* vanished out of all their coast. A like to which was set up in *Henopos* a City of *Syria Apamia*. And when in the upper region of *Grand Cairo*, the *Crocodiles* were mischievous, the *Talisman*s cast a leaden *crocodile*, which written upon with an *Egyptian charm* they buried in the foundation of the Temple: this for a long time defended the people, but when that leaden Image was melted, the *Crocodiles* returned to their own malice. And the Fortune of *Byzantium* stood with one foot in a ship of Brass, a *Telefme* erected against the dangers of that Tempestuous Sea, and while it stood entire stilled the rage: But some parts thereof being broken off and conveyed away, the Sea begun to be as unruly as before; the cause thereof being curiously enquired into, and discovered, the broken pieces were solicitously searched, found out and put together again, and forthwith the Winds and Seas obeyed: and that it might be certainly known, that this indeed was the cause, why the Ships could not safely arrive, the pieces of the brass were again taken away, and thenceforth whatsoever Vessels toucht upon the coast, were driven back by the Violence of the Winds; they therefore made the ship to be most carefully repaired. These Consecrations, for so they are also called, were more usually but not only practised in the East. For *Gregory of Tours* reports, that at the repairing of a bridge in *Paris* there

was found the *Images* of a *Serpent* and *Dormouse* in *Brass*, and that at the taking away of these, the *Serpents* and *Mice* came up in great numbers. Such were the *Serpentina Columna*, and the *Statua Equestris abentia* in *Constantinople*, the *destruction* whereof hath been followed with most *fearful* and *periodical* mortalities. So that these *Telestes* were the Ancient rite of *Averruncation*. That in case a City or Country should be infested with any *plague* either of *disease* or noxious creature, the *Talisman*s were consulted, and desired to erect an Image of the *plague* under a certain influence of *Celestial Configurations*. And this was the cause why the *Philistin* Astrologers gave counsel that *Golden Images* should be made of the *Hemorrhoids* and *Mice* that marred the *land*, to give *glory* to the God of *Israel*. The Astrologers had perceived that God had been pleased with the brazen *Serpent*, which *Moses* the *Talisman* (so they would account him) set up upon a *Pole* in the *Wilderness* against the Fiery *Serpents*; which was the first occasion not given but taken of all these *Telestematical* practices. And the God of *Ekron* was called *Beelzebub*, a God of *Flies*, not because it was the privilege of the *Jewish Sacrifices* above the *Heathens*, that never any *Flie* was seen in the *slaughter-house* of the Temple, but because the *Ekronites* being pestered with noysome *Flies*, to avert this *Nuisance*, the Astrologers set up the

Image

Image of a Flie Telefmatically endued. The people finding the *benefit* of this *image* made it a God. The *Israelites* themselves did as much to the brazen *Serpent*.

Rowland. Judicial. Astrol. condemn'd. p. 130.

An *Astrologer* calculated the *Nativities* of two *Twin-brethren*, and told their *Parents* that they should both be *fortunate*, because he perceived they were *born* under a *Fortunate Planet*; which proved contrary. For these, *grown men* and wanting *means*, betook themselves to *Robbing* on the *High ways*; who for so doing were both taken, committed to *Prison*, the next *Affize* brought to their *Trial*, convicted, condemned, and judged to be *hanged*. All this while their *fortunes* were equal, but contrary to the *prediction* of the *Astrologer* *unfortunate*: but when they were brought to *Execution* and ready to be turned off, a *Reprieve* saved the youngest, who had his *pardon* and afterwards became an *Honest man*. The eldest with the loss of his life satisfied the *Law*. 12

Id. p. 186.

An *Astrologer* foretold that one *Donello Forbosco* a notorious *Thief* should be *hanged*. Who came something nigh in his *prediction*, for he being a notorious *Robber* was condemned to be *hanged*, and coming to the *Gallows*, when the *Executioner* came to put the *noose* about his *neck*, he flung *Ginny Pepper* in his *Eyes*, leapt off the *Ladder*, made towards the *Sea*, which 13

which was nigh the place of Execution, and endeavouring to swim to save himself, the Cramp took him and he was unfortunately drowned.

Rowland. Jud. Astr. cond. p. 186.

- 14 An Astrologer made a prediction of King Henry the seventh's death, that it should happen such a year. The King hearing of it, sent for him and askt him if he were an Astrologer, and could tell Fortunes. To whom he answered, Yes. The King again askt him if he never did foresee by his Art, that there was eminent danger that much about that time should hang over his head, meaning the Astrologer: to whom he answered, No. The King replied, Thou art a foolish figure-caster, for I am more skilful than thou art, for as soon as I saw thee, I instantly prophesied thou shouldst be in Prison before night, which thou shalt find true, and sent him thither; but he had not been long in custody, but the king sent for him again, to know if he could cast a Figure to know how long he should be in Prison. To whom he still answered, No. Then the King said, Thou art an Illiterate fellow, that canst not foretel either good or bad that shall befall thy self; therefore I will conclude, thou canst not tell of mine, and so set him at liberty, giving him many disgraceful words.

*Rowland. Jud. Astr. condemn'd. p. 187.

- 15 Zonaras declareth that the day in which Julian the Apostate died, a certain man lying the night

night in a solitary place by himself, saw a heap of Stars in the Element, which he said, did express these words, *Hodie Julianus in Persia occiditur.* And the time being noted, it was known that he died that day. *Id. p. 18.*

An Astrologer foretold a Prelate, that he should have a great fall. Therefore the Prelate, that he might be more safe, knowing the Astrologer to be a learned man, would never go higher than the lowest Room of the House, would never dine or sup but on the ground, when he went to bed would lie on the ground, hoping by this wariness to change the position of the stars that did threaten him; but it was in vain. For a while after, News was brought him that he was deposed from his Bithopricks, who instantly cried out, Now the Astrologers prediction is come to pass, for indeed I can fall no lower. 16

Id. p. 188.

Biron Marshal of France was told by a Wizard, that a Burgundian should be his death. Upon which prediction he gave express command, That no man of that Nation should come nigh him: but all would not help, for he found the prediction true by the loss of his head, which a Burgundian cut off that was his Executioner. 17

Idem p. 188.

Cusse an excellent Grecian and secretary to the Earl of Essex, was told twenty years before 18

fore his *death*, that he should come to an untimely *end*, at which *Cusfe* laughed, and in a scornful manner intreated the *Astrologer* to shew him in what manner he should come to his *end*; who condescended to him, calling for *Cards*, intreated *Cusfe* to draw out of the *Pack* three which pleased him, who did so, and drew three *knave*s, who by the *Wizards* direction layd them on the *table*, with their *faces* downward, and then told him, if he desired to see the sum of his bad *fortunes* to take up those *cards*; *Cusfe* as he was prescribed took up the first *Card*, and looking on it, he saw the *portraiture* of himself, *Cap-a-pe*, having men compassing him about with *Bills* and *Halbards*; then he took up the second, there he saw the *Judge* that sat upon him; and taking up the last *Card*, he saw *Tyburn* the place of his *Execution*, and the *Hangman*; at which he laughed heartily, but many years after being condemned for *Treason*, he remembered and declared this *Prediction*.

Rowland. *Jud. Astr. cond.* p. 189.

- 19 Friar Bacon made a *Head* to speak, and *Albertus Magnus* made a *Statue* of the perfect shape of a Man, which with *Wheeles* and other *Engines*, which he had cunningly and artificially wrought in it would speak and pronounce words as distinctly, as if they did proceed from a man endued with *sense* and *reason*. This *Statue* when *Thomas Aquinas* was sent into his chamber where it lay hid, heard it speak very Artificially, which

which when he *heard*, and looking for it, and finding of it, and viewing it very seriously, at last struck it with a *Club* and broke it all to *pieces*, which when *Albertus* saw, he cryed out and said; *Thomas*, thou hast destroyed the *work* of thirty years *labour* and *pains*.

Id. p. 199.

The Images of *Pasquil* and *Morphirius*, in *Rome*, were *Statues* of *stone*, on whose *breasts* *Verses*, and no *Libells*, but true *bills* of the *Popes* and *Cardinals Villanies* were usually fixt. But Pope *Adrian* would have had them flung into *Tyber*, if *Snassanus* the *Embassador* of *Charles* the *Emperor*, who favoured them, had not prevented him, who said to his *Holiness*, That if they were flung into *Tyber*, the *Crocodiles* and *Rats*, and other *Monstrous Serpents*, would catch them and sting them. At which in a *xage*, he said, He would have them *burnt*: To which the *Legate* replyed, If you *burn* these *Images*, their *ashes* will be blown into other *Countries*; so that the people will take occasion to reverence those *ashes* for the *writings* sake, and it will come to pass, that they being dispersed through the world, the *sins* of *Rome* will generally be known to all *Nations*. At this answer, his *Holiness* was perplexed, and seeing he could do no good, either by *drowning* or *burning*, he bid them stand in the *Devils* name.

Rowl. Jud. Astr. cond. p. 200.

Penda King of *Mercia* though a wicked *Pagan*

Pagan himself, yet had two most *vertuous* and *holy* Daughters, *Kineburgh* and *Kineswith*.

Gulielm. Malmsh. p. 14.

- 22 When King *Ethelred* and his brother *Alfred* had encountered the *Danes* a whole day, being parted by night, early the next morning the *battel* was renewed; and *Alfred* engaged in fight with the *Danes*, sent to his brother to speed him to their *help*; but he being in his Tent at his *Devotions* refused to come till he had ended. Which being finished he entred the *battel*, relieved his staggering *Host* and subdued his *Enemies*.

Id. p. 23.

- 23 *Johannes Scotus* was killed by his Scholars with their *Pen-knives* at *Malmsbury*; and was thereupon esteemed a *Martyr*.

Id. p. 24.

- 24 When *Rollo* Captain of the *Danes*, had at his Baptism received great gifts from *Charles* King of *France*; he was admonished to kiss the Kings foot, he instead of kneeling down took the Kings foot up in his hand, and heaving of it to his mouth, threw the King backward; at which the *Danes* laughed, but the *French-men* were offended, and *Rollo* excused it by his Country *Fashion*.

Id. p. 26.

- 25 When *Edgar* had kill'd Earl *Ethelwold*, his Son casually coming where his Father lay dead, the King asked him, how he liked that *Hunting*: He answered, well O King, for that which *pleaseth*

fish thee, ought not to *displease* me. The King was so *pleased* with that answer, that ever after he had him in great *esteem*.

Gulielm. Malmsh. p. 33.

An Emperor *casually* hearing a *mishapen Priest* 26 reading *Mass*, despised him for his *deformity*; but when he repeated these words, *It is he that hath made us and not we our selves*; he checked himself, and took so great liking to the *Priest*, that he preferred him to the *Arch-Bishoprick* of *Colem*, who proved a worthy *Prelate*. He *excommunicated* a Nobleman that had taken a *Nun* out of a *Monastery*, and kept her as his wife. This *Arch-Bishop* lying on his *Death-bed*, many came to him for his *Benediction*, and amongst them this Nobleman sent to him, who hearing his *name*, said, If he shall forsake that woman, he shall be *absolved*, if not, the same day and hour that I *die*, the next year shall he. Which accordingly came to pass, he and his *Concubine* being smitten and kill'd with *Thunder*.

Id. p. 38.

One of the *Henrys* Emperor having a *Clergy-* 27 *man* in his Court that usually lay with a *Concubine*, one day *Mass* being *celebrating*, the Emperor sent to him to sing the *Gospel*, which he refusing, the Emperor *banisht* him; and he providing to be gone, was by the Emperors *Commandment* brought back again, who commending him for his *reverence* to *God*, that he more feared *Gods displeasure*, than his *threats*, promised

mitted him the next *Bishoprick* that fell in his gift.

- 28 The Emperor being at *Mogunce* at a solemn *Mass*, the *Abbot* of *Fulda* claimed by ancient custom to sit next the Emperor, which the servants of the *Arch-Bishop* denying, there arose a fray in which much harm was done, and some blood shed, but all being pacified, when singing of *Mass* they came to that Verse, *Hunc diem gloriosum fecisti*, there was a loud voice heard in the air, *Hunc diem bellicosum ego feci*; which while the generality trembled at, the Emperor boldly answered: Thou author of all mischief hast made this day troublesome, but I through Gods Grace will make it acceptable to the poor. And the *Mass* being ended, caused it to be proclaimed, that all the provision of *Victuals* that was provided for himself and his *Courtiers*, should be given to the poor, which was accordingly done.

Gulielm. Malmsh. p. 44.

- 29 In the time of King *Edmund* a woman was born in the *Confin*es of *Normandy*, with two bodies above the *Navil*, and one below; one did laugh and eat and talk, the other did weep, was hungry and silent: The one died three years before the other, which by the weight and stench of the dead was at last suffocated.

Id. p. 48.

Etheldreda, Wiburga, Virgins, King Edmund, Arch.

in his *Arch-Bishop Alphege*, five English Saints whose bodies being dead did not consume.

Id. p. 49.

Edith the Daughter of *Edgar* having been sometimes dead, when they intended to have removed her to a more Honourable place, they found her all putrified except her *Thumb*, which *Dunstan* seeing her oft cross herself with, prayed might not corrupt, and her belly, & *quasi sent infra ventrem*; at which some wondring, the *Virgin* appeared to one in his sleep, and told him that those parts did not putrifie as others, having not been abused by *gluttony* or *wantonness*.

Id. p. 51.

Fulco Earl of *Anjou* in his old Age minding the welfare of his Soul, according to the Religion of those days, went in *Pilgrimage* to *Jerusalem*, and having bound his servants by Oath to do what he should require, was by them drawn naked to *Christ's Sepulcher*; the *Pagans* looking on, while one drew him with a wooden Yoke put about his neck, the other whipt him on the naked back; he in the mean time saying, Receive O Lord a miserable, perjured and Runaway servant, vouchsafe to receive my soul O Lord Christ.

Id. p. 55.

In the daies of *William* the Conqueror in the City of *Nantes*, there were two Priests of intimate but vicious acquaintance, who made this agreement between them, That he of them which

which *died* first, should within thirty daies *appear* to the *Survivor*, that so they might know whether *Epicurus* that affirms the Soul to vanish into *air*, or *Plato* that maintains it *immortal* were in the right. Not long after one of these Priests *dies*, the *Survivor* expects him, and after thirty daies the dead Priest *appears*, who asking the *Survivor* whether he knew him, was answered, Yes, and that he was not troubled at his *present appearing* as at his *long absence*. The dead Priest replied, That his *present coming* could nothing *advantage* himself who was condemned to *eternal torments*; and when his friend answered that he would give all he had to the *poor* and *Monasteries*, and *fast* night and day to relieve him, he replied, It would be in *vain*, Gods *sentence* being *irreverfible*. But that thou maist *learn* by it, behold some part of my *mifery*. He held out his hand *saniſo ulcere ſtillantem*, and behold, ſaith he, this is one of the leaſt of my *miferies*, and the other replying, that that ſeemed but a ſmall thing; he *ſprinkles* three *drops* of it, one on each *Temple* and the third on his *Fore-head*, which with burning *heat* entring, left three *holes*; upon which the living Priest witnessing the greatness of his *pains* by his crying out, the dead replies, Lo, this is a *document* of my *miferies*, and ſhall be, except thou neglect it, a ſingular *help* to thy *ſafety*, wherefore whiſt thou maist change thy *mind*, change thy *habits* and become

Monk. At which when he answered nothing, he adds, Here wretch read these letters, and withall held up his *band* engraven with black Characters, wherein *Satan* and his *Angels* return their hearty thanks to the Church-men of that time, who indulging themselves in all sorts of pleasures through their idleness and neglect of Preaching, had sent a greater number of Souls to Hell, than in former Ages had been. Upon this the *dead Priest* disappeared, and the *living* repented of his wicked life, and shored himself a Monk at St. *Melanius*.

Gulielm, Malmsf. p. 55.

Henry the Son of *Henry* the fourth Emperor, in the quarrel of the Pope rose against his own Father; but when his Father being dead he himself was Emperor, he then maintained the same quarrel about investiture of Bishops against the Pope which his Father before did. 33

Id. 64.

Godfry the first Christian King of *Jerusalem* would never wear any Royal Crown for Honour, when Christ wore a Crown by way of scorn: and when dying he was demanded whom he would nominate his Successor, he would not name any; only answered in general, He who should be worthy. 34

Id. p. 81.

Herbert surnamed *Loising* having bought of *William Rufus* the Bishoprick of *Thetford*, and for his Father the Abbey of *Winchester*, a Poet of those daies made on them these verses. 35

Surgis

*Surgit in ecclesia Monstrum genitore Losinga,
 Simonidum secta Canonum virtute rejecta.
 Petre nimis tardas, nam Simon ad ardua tentat,
 Si presens esses non Simon ad alta volaret.
 Proh dolor! Ecclesia nummis venduntur & eri,
 Filius est Presul, Pater Abbas, Simon uterque.
 Quid non speremus si nummos possideamus?
 Omnia nummus habet, quod vult facit, addit &
 aufert.
 Res nimis injusta, Nummis fit Presul & Abbas.*

Id. p. 72.

- 36 Roger the Son of Tancred Prince of Antioch being taken in a battel by the *Turks*, and required to give up his *Sword*, he answered he would not to any but the Commander in chief as being his *equal*, who holding out his *hand* to receive the *Sword*, Roger striking at him with all his might, cut off his *head* and then run himself through to avoid *slavery*.

p. 85.

- 37 In the second year of *Henry* the first King of *England*, when extream long *hair* was in *fashion*, a Soldier of *Quality* that took great *pride* in his *hair*, dream'd that one had strangled him with his *locks*; awaking, he cut off what vvas *superfluous*, and by telling his *dream*, and by his *example* prevailed vwith many for a time to *moderation*.

Gulielm. Malmf. p. 99.

Herfast

Herfast Chaplain to *William* the Conqueror, 38
a man of no *Learning*, but greatly conceited,
coming in great Pomp to the *Abbey* of *Becco*
Lanfrank; the *Abbot* to reſell the mans pride,
cauſed an *A B C* to be layd before him, where-
by he being provoked, laboured and procured
from the Conqueror *Lanfrank*, baniſhment
out of *Normandy*: He coming to take his leave,
happened to ride upon a lame *Horse*, which mo-
ving the Conqueror to laughter occasioned the
reuerſment of his baniſhments.

p. 136:

Dunewulph was made Biſhop of *Wincheſter* 39
by King *Afred*, who had been formerly a *Swine-
heard*, and had then entertained the King un-
known, in the nature of a ſervant.

Will. Malms. p. 138.

Elfbegus Biſhop of *Wincheſter* having in one 40
day Conſecrated three *Monks* Priests, viz. *Dun-
ſan*, *Ethelwold*, and *Ethelſtan*, prophesied that
the two firſt ſhould be *Biſhops*, and the third an
Impious Apoſtate, which accordingly came to
paſs.

Id. p. 138.

The *Monks* and *Clergy* of *Durham* being met 41
in the days of King *Ethelred* to chooſe their
Biſhops, they being divided, it happened to be
preſent one *Edmund*, a man of comely preſence,
but mean literature, who in a jeſting manner
ſaid, *Chooſe me and make me Biſhop*: they accep-
ting this, though ſpoken in jeſt, as a Heavenly

designation, agreed all in the choice of him, who proved above what was expected, a profitable Pastor.

Id. p. 157.

- 42 *Walstan* Bishop of *Worcester* in the time of *William* the Conqueror, a man of great simplicity and integrity, when he was perswaded instead of *Lambskins* to wear *Catskins*, answered, That he had never heard sung *Catus Dei*, but *Agnus Dei*, and therefore would not change; and when in his time the Church which *Saint Oswald* had meanly built was more stately re-edified, all the rest rejoiced; he was sorrowful, and being asked the reason, answered, That former Holy men were careless of stately walls, but careful of Christian souls; but we neglect them, and for our own glory raise magnificent structures.

Id. 159.

- 43 *Walter* Bishop of *Hereford* in the Reign of *William* the Conqueror, attempting to force the Chastity of a woman, who being a *Spinster* was out of pretence of cutting out work brought into his chamber, was by her with her Scissers thrust into the belly, with which he died.

Id. p. 163.

- 44 *Remigius* translating his *See* from *Dorchester* in *Oxfordshire* to *Lincolne*, having built his Church, and intending to consecrate it, procured from the Conqueror his Royal Edict to convene all the Bishops of *England* to that solemnity;

only. *Robert* of *Hereford* refused to come, and declared the cause that he knew by the *starres*, that that Church should not be consecrated in the life-time of *Remigius*, which accordingly came to pass, he dying the morrow before the solemnity was to be performed.

W. Malmf. p. 165.

A Barbarous *Dane* taking away a costly *Herse* that covered the Tomb of *St. Eihelred*, and striking the marble of her Tomb with a *Pickaxe*, intending a farther violence, a small piece of the broken Marble flew up into his Eye and kill'd him. He falling dead, his *Companions* left him, and the rest of the *Sepulchres* untoucht.

Id. p. 167.

When *Titus* was reproved by his Friends for his over-much *liberality*, he made this noble answer, That it was not fitting that any *Sister* should go sad away from the presence of an *Emperor*. And when *Trajan* was blamed for being too courteous and affable, he answered that he would so carry himself being *Emperor* towards his subjects as he would have them towards him, if they were *Emperors* and he a subject.

W. Huntingd. 174.

Huntingdom gives *Constantine* the Great this Commendation, that in the beginning of his Empire he was to be compared to the best of

Princes, in the end pult up with *prosperity*, to the middle sort.

Id. 177.

- 48 When *Genseric* besieged *Hippo*, *St. Austin* the Bishop thereof that he might not see the *destruction* of his City, died the third month of the *siege*.

Id. *Ibid.*

- 49 The *Saxons* and *Picts* joyning against the *Britains*, the *Britains* implored the aid of *Saint German*, who coming to them undertook the Conduct of the Army, and when the battels were on joyning, he commanded all his Army to cry out three times, *Allelujab*, which was no sooner the third time pronounced, but the enemies fled, and left a most glorious but bloodless Victory to the *Britains*.

Id. 178.

- 50 In the last year of *Cedwald* King of *Mercia*, there was a great fight between *Birds*; and in the daies of King *Henry* the second in *Normandy* near *Roan*, above a thousand *Birds* were found dead before the *battel*; wherein *Henry* the King of *England* fled and left a most glorious but bloodless victory to the *Britains*.

H. Huntingd. f. 178.

- 51 When *Cedda* Bishop of the *West Saxons* had excommunicated a noble man for his unlawful Marriage; King *Sigeber* notwithstanding went to this noble mans House, and dined with him; whereat the Bishop being offended, told the King

King that he should *die* in that *House*, which accordingly came to pass, the same noble man *conspiring* against him, and *killing* of him.

Id. f. 191.

William Rufus in the sixth year of his reign 52
falling dangerously *sick*, gave freely the Arch-
bishoprick of *Canterbury* to *Anselm*, and other
preferments to others, but being recovered, re-
pented his *goodness* and became worse than be-
fore, and extorted from *Robert Bluet*, to whom
he had given the Bishoprick of *Lincoln*, five
thousand pound.

Id. f. 213.

Godfry Duke of Bovillon fighting against the 53
Infidels in the time of the *Holy Wars*, cut off an
Infidel in the middle, so that one part fell in-
to the *ground*, the lower part was carried by
the *Horse* he sat on into his *armes*. At the
fight of which, he astonished *hastily fled*.

H. Hunt. 7. f. 215.

In the reign of *Henry the first*, in a Coun- 54
cil held by *Anselm*, where the Clergy of *En-*
gland were forbid to *marry*, a course though some
thought *holy* yet by others judged *dangerous*,
lest whilst they aspired after a *Purity* above
their *strength*, they should, as after they did,
fall into abominable and unnatural *sicknesses*.

Id. 217.

Queen *Maud* the wife of King *Henry* 55
the first hath this *Commendation* left her.

*Prospera non latam fecere nec aspera tristem,
Aspera Risus ei, Prospera error erant.
Non decor effecit fragilem, nec sceptrum superbam,
Sola potens humilis, sola pudica decens.*

Thus in English.

*When prosperous not o'rejoy'd, when crost not sad,
Things flourishing made her fear, adverse made
glad.*

*sober though fair, lowly though in throne plac'd,
Great and yet humble, beautiful yet chaste.*

- 56 King Stephen immediately before his fight at Lincoln with Robert Earl of Gloucester, bastard brother to Maud the Empress, as he was offering, the Wax-Candle broke in his hand, and the Pix fell down and broke, and the Sacrament fell out, which was apprehended as a foretoken of the Kings discomfiture in battel.

H. Huntingt. f. 224.

- 57 Ethelward King of the West Saxons and Monarch of England, in the year of our Lord eight. hundred fifty and five, gave unto God for the Maintenance of his Worship the tenth of all his land.

Roger Hoveden. f. 232.

- 58 Pleasures undo men at any time, but to meet them at first is most danger. Crasus counsell'd Cyrus, if he meant to hold the Lydians in Slavery,

Slavery, he should then teach them to *sing*, and *play*, and *drink*, and *dance* and *dally*, and that would do it without his *endeavour*. Ovids Fable of *Argus* points to this. Wherein compare the *Divel* to *Mercury*, his *Pipe* to *pleasure*, *Argus* to *man*, his hundred *eyes* to our *care*, his falling *asleep* to our *security*, *io* to the *soul*, his *transformation* to the *curse* of *God*. The moral is this. The *Divel* with *pleasure*, pipes man into *Security* and steals away his *soul*, and leaves him to the *wrath* of *Heaven*. This ruined *Anthony* in the midst of his *fortunes*, and *Hannibal* after a long and glorious *War*. The smoothest *stream* is most dangerous for *depth*. *Pleasure* is most pleasing Company, but like a *Thief* trains us from the *Road* and then robs us.

Felthams Resol. p. 3.

When *Philip* of *Macedon* was capering indecently in the view of his captived prisoner; *Demades* thus bespoke him, Since *fortune* hath made you like *Agamemnon*, why will you shew your self like *Thersites*? 59

Id. p. 22.

We can never be quiet till we have conquered the fear of *death*. The sight of *Cyrus* Tomb struck *Alexander* into a dumps. But when *grace* prevails, *death* hath lost his terror. *Aristippus* told the *Mariners* that wondred why he was not as they, afraid in the *Tempest*. That the *Odds* was much, for they feared the *Torments* due to a vicked life, and he expected the

the *Reward* of a good one. And it vvas cold comfort that *Diogenes* gave a levd liver, that being *banisht*, complained that he should die in *forraign soyl*, *Be of good chear*, wheresoever thou art, the way to *Hell* is the same.

Feltham Resolves. p. 42.

- 60 when *Philip* asked *Democratus* if he did not fear to lose his *head*, he answered no; For if he did, the *Athenians* would give him one *immortal*. This was *Ovids* comforter in his *banishment*.

*Quilibet hanc savo vitam mihi finist ense,
Me tamen extincto fama perennis erit.*

- 61 *Plutarch* tells us of a poor *Indian* that would rather endure a *dooming to death*, than shoot before *Alexander*, when he had discontinued; lest by shooting ill, he should marr the *fame* he had formerly gotten.

Id. p. 47.

- 62 *Themistocles* that streamed out his *youth* in *VVine* and *Venery*, being so dainty, changed into *vertuous* and *valorous*, told one that asked him that the *Trophées* of *Miltiades* would not let him sleep. *Tamerlain* constantly read the *gests* of his noble *progenitors*, as glorious *examples* to enforce his own *vertues*. Brave men never die, but like the *Phoenix*, from their preserved *ashes* others spring like them.

Id. p. 48.

- 63 *Padaritus* the *Lacedemonian*, when he could not

not be admitted for one of the *Council* of the three hundred at *Sparta*, went away without any discontent, and said, He was heartli^y glad that the *Republique* had three hundred better men than himself.

Feltham. Ref. p. 59.

In the year one thousand five hundred ninety seven, the Duke of *Wittenburgh* executed by hanging an *Alchymist*, that had deceived him and many others. The *Alchymist* was a *Goldsmith* in *Moravia* of base and low *extraction*, but of so goodly endowments of *mind* and *body*, that by his *deportment*, he seemed to every one of a nobler *descent*. And that he might maintain the *reputation* of himself; he called himself *George Honaver* the Son of a *Moravian Baron*, and that through dissolute living, falling into his Fathers displeasure, he resolved to travail till his Fathers *anger* should be allayed: Which was true of the Son of the said *Baron*. He discoursed with great *freedom* concerning many things he had seen in his *travails*, but especially that he had the *happiness* to find the *Philosophers Stone*, that others had long in *vain* sought after, only in his present *estate* he wanted *materials* to experiment his *Art*. The Duke wrought upon by his fair words, supplies him *liberally*. The *impostor* sets to work and builds his *Furnaces*, and blows his *coals*, and raiseth up a great expectation of the *Golden issue*: but charge expended, and the time promised expiring; the

Impostor

Impostor under pretence of furnishing himself at a neighbour town with more *materials*, he with a servant, whom being sent by the aforesaid *Baron* in the quest of his Son, he had won to his purpose, fairly betake themselves to their heels. The Duke understanding that his pretended *Baron* was not returned, the third day suspected him fled, and immediately sending after him with the promise of three hundred crowns to his apprehender; he was shortly taken, layd in prison, till a coat of Gilt-Leather with an Iron Gallows was provided for him, in and on which at *Strutgard*, he and his man ended their days.

Merc. Gallobelg. p. 97. Anno 1597.

- 64 In the days of *Tiberius* fifty thousand *Romans* were hurt and slain at one time by the fall of a *Theater*.

Fox Acts & Mon. p. 50.

- 65 He that brought *James* the Brother of *John* to the *Tribunal seate*, seeing him condemned and led to execution, being moved in conscience, confessed himself a Christian, and so desiring and receiving forgiveness of *James*, was beheaded together with him.

Id. p. 52.

- 66 *Polycarpus* being perswaded to deny Christ, answered, Fourscore and six years have I been his servant, yet in all this time hath he not as much as once harmed me: How then may I speak evil of my King and Lord, that hath been so good to me?

Id. p. 60.

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God requires holy Worshipers, this the *Heathen* knew. Hence that *law* in *cicero*, *Ad Deos castè adeunto, Pietatem adhibento. Qui scius faxit, Deus ipse vindex erit.* They thought God provoked by the *devotions* of wicked persons. Hence *Bias* sailing with dissolute companions, who in a *Storm* called on their Gods, as the *Mariners* in *Jonah*, advised them to hold their *peace*, lest the Gods should know that they were there.

Camerar. Op. subcis. Cent. I. c. 1.

To gain and preserve *Dominion*, *Prudence* and *Prowess* must unite. *Cesar* is portrayed standing on a *Globe*, having in his left hand a *Book*, and in his right hand a *Sword*, with this Motto, *Ex utroque Cesar.* *Scipio* his prayer was not *Augere* but *Conservare Rempublicam.*

Id. c. 2.

De mortuis nil nisi bonum. *Suidas* relates that one envying the *honour* of a Famous *Wrestler*, struck in despite a *statue* set up in the *memorial* of him, and the *statue* fell down and killed him. *Sylla* is therefore justly condemned for disturbing the *bones* of *Marius*, and lest his own should be so served, commanded that he when *dead* should be *burnt*, whence grew the *custom* of burning the *dead*.

Id. c. 4.

Lewes the eleventh of *France* gave his *Physician* ten thousand *Crowns* a month, and *Charles* the ninth gave another in five years space six hundred

hundred thousand *Crowns*, of whom no good is recorded, but that he letted the King to swear. *Alexander* gave *Aristotle* for describing the *natures* of living creatures eighty *Talents*, which amounts to four hundred and eighty thousand *Crowns*. And to *Xenocrates* a Philosopher fifty *Talents*, which he returned. *Octavia Augustus* his Sister gave *Virgil*, for one and twenty verses in the end of his sixth *Aeneid*, concerning the death of her Son *Marcellus*, above fifty thousand *Crowns*. And *Thaddæus* a *Florentine* Physician had ten thousand *Crowns* for curing Pope *Honorius* the fourth.

Camer. cent. I. cap. 4.

- 71 When *Antiochus* the Son of *Seleucus* was ready to die for the love of his Mother in law *Stratonice*; *Erosistratus* his Physician perceiving it by his *pulse*, told his Father there was no hope of his life. He asking why? *Erosistratus* replied, He is in love with my wife. To whom *Seleucus*, And wilt thou indulge as much to save his life? He replies, it was for anothers. O that it were for my *Stratonice*, saith *Seleucus*. *Erosistratus* replied, Be you then his Physician. He then gave him *Stratonice*, and his Physician sixty thousand *Crowns*.

Ibid.

- 72 Husbandry is the most necessary *employment*, the Preserver of *life*. Hence *Cato* tells us, that it was the praise of a good man to be *Bonus Colonus*. The *Censors* punisht him that was o-ther-

therwise. *Scipio Nasica* standing for the *Edileship* was rejected, because he askt a young man his *Competitor* whose hands were hardned with Country labour, whether he went upon them. *Frederick* the second Emperor made a law, that all husband-men should be secure and unmolested by his *Soldiers*: and *Cyrus*, and *Xerxes* did the like, saying to his *Officers* that he sent them against *Armed* men not *Shepherds* and *plowmen*. Which was observed by *Charles* the fifth Emperor, and *Francis* the first of *France*, who Warring one upon another in *Piedmont* for twelve months together, yet took both care for the *Security* of the *Husband-men*. The same we read observed by *Belesarius* and *Attilas* in their Warrs. And the *Turks* to this day are so strict observers, that the least injury to such proves capital.

Idem Ibid. cap. 4.

Simon Lignosius a *Ligurian* and General of the *Genoway* Fleet, having taken the City *Ctio*, forbad all his *Soldiers* to enter into the *Inhabitants* grounds, *Orchards*, or *Vineyards*. His only Son presuming on his *Fathers* indulgence, contrary to his *Fathers* edict brake into a *Vineyard*, and carried away some clusters of *Grapes*. His Father understanding of it, commanded and caused him to be whipt through the City, having the *Grapes* hanging about his neck. A memorable example of *Fatherly affection* giving

ing place to military *prudence* and *discipline*.
Camer. Cent. I. cap. 4.

- 74 *Treachery* though it be sometimes acceptable, yet the *Traytor* is always *hateful*. When a King of *Thrace*, who had deserted *Pompey* and went to *Caesar*, supping with him, was large in recounting what *Service* he had done unto him. *Caesar* turning to another Prince that sat by him said, I love the *Treason* but hate the *Traytor*. *Demonice* that betrayed *Ephesus* to *Brennus*, and *Terpeia* that betrayed the *Capitol* to the *Sabines*, were both over-pressed with the *Gold* and *Silver* Chains and *jewels* they bargained for: and *Rhomilda* was thrust on a *Stake*, who betrayed her husband to *Cacannus* on promise of *Marriage* with him.

Ibid.

- 75 *Selymus* the Father of *Solyman* the Magnificent, having hired and employed a *Physician Jew* to poyson his Father *Bajazet*; when the *Jew* demanded his *price*, having done his *work*, *Selymus* commanded his *head* to be struck off for his *reward*.

ibid. p. 62.

- 76 *Crantzins* reports, that when *Charles* the fourth Emperor waging War against *Philip* Duke of *Austria*, perceived his Adversary too strong for him: he sent for three of his Adversaries *Captains*, and promised them a large *reward* to betray their Master and to fight him into a *retreat*, which they accordingly did, and coming

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to the Emperor, he paid them what was agreed, but in *false Coyn*, which was but the twentieth part in *value*: which when they perceived, and complained of, the Emperor told them with many *threatning*, that *false coyn* was good enough for *false knaves*.

Id. ibid.

Philip of *Macedon* though he often made use 77
of such as were *treacherous* to their own party, yet never loved them: and when some of them complained that his *Macedonians* called them *Traysors*; He replied, that the *Macedonians* were a *Rustick* and *uncivil* people, that call all things as they are.

Id. ibid.

When *Solyman* the Magnificent *Turk* besieged 78
Buda, the Governour *Nadastus* being resolved to stand it out, his Souldiers having conditioned for their own *safety*, seized and bound their Governour and delivered him and the Castle. The *Turk* seeing their perfidiousness, destroyed them and freed him. The same *Solyman* having promised one of his daughters with a great dowry to one that betrayed *Rhodes* to him, when the *Traitor* expected performance, the *Turk* told him that since he was a *Christian* and his daughter a *Mahometan*, they would not agree except his baptized *Skin* were fleyed off and a new one come, and then he should enjoy his promised *spouse*. And so commanded him to be
fleyed

fleyd and rowled in a Bed of Salt, of which he miserably died.

Camer. Cent. I. p. 62.

- 79 *Constantine* though then no Christian, yet had great respect for, and preferred to *honour* and *trust* about him such as *vvere*. To try *vvhose sincerity*, he promulged a *Decree*, That *vwho* *vould* not *Sacrifice* to his God, should be deprived of their *honour*. Some to continue his *favour* complied, others preferred *Christs service* and refused; Those he rebuked and discarded, these he praised and retained, as judging them like to prove unfaithful to him, *vwho* *vvere* faithless to God. *Theodoricus* an *Arrian* beheaded a *Deacon*, *vvhom* he respected being *Orthodox*, because to please him he turned *Arrian*.

Id. Ibid.

- 80 Small and unusual things have sometimes proved *successful*. We read of places freed from a close *siege* by casting of *Bee-hives* from the *valls* on the *besiegers*. *Prusias* by *Hannibals* counsel obtained a notable *sea-victory*, by casting earthen *pots* fill'd full of *venemous* living creatures into his *Enemies ships*, *vvhich* the *pitchers* breaking so molested them, that they could not make that resistance *vvhich* othervvise they should. God sent not *Lions* and *Bears*, but *Flies* and *Lice* and *Frogs*, contemptible creatures to pull down *Pharaos* pride. And *Pliny* reports in his eight Book and twelfth Chapter of a City in

in Spain undermined by Rabbits, another in Thessaly by Vvants, a thiry in Africa destroyed by Locusts. And that the inhabitants of the Island Gyaros vvere driven avway by Mice, and of Aurelia in Italy destroyed by Serpents.

Camer. Cent. I. c. 8.

Consilium malum consultori p-ssimum. Comina- relates that the Cardinal Balvensis, being Cru- delitatis Minister to Charles the eleventh of France, having perswaded and directed the build- ing and framing of horrid prisons, Fetters, and implements of restraint, as himself cast and Kept fourteen years in the first that was perfected. So Perillus in his Bull, and Aruntius Paternulus in his Horse of Brals, were both burnt, which they invented to torment others. Who digs a Pit falls in himself. Griphus King of Egypt made his Mother, and Mithridates made his Wife drink that poison they had prepared for them. Marius a Roman Usurper in the ime of Ga- lienus was slain the third day of his Empire with a Sword of his own making. A great Gun at Paris at the first discharge breaking in pieces in the year 1477 killed the maker of it, and fourteen more, and he Bullet slew a Fowler fering Nets for Birds. Pope Alexander the sixth and his Son both drank, and the Father died of the poison they prepared for others.

Camer. Cent. I. c. 9.

Phryne a beautiful Curtisan sitting amongst other Ladies like her self but all painted, to dis-

cover them, commanded (being mistress of the sport) to do as she did, who dipping her hand twice in fair water washt her face, which they doing, the water discovered their Pains.

Id. c. 10.

The Queen of *Sheba* to try *Solomon*, brought into his presence young Boys and Girles all in the same habit. *Solomon* commanded water to be brought, and each of them to wash their faces, which the Boys rub'd soundly, the Girles but toucht, and thereby he discern'd them.

Id. c. 10.

- 83 An old man unwedded at *Lacedemon*, taking it in ill part that a young man did him no reverence, received of him this reason: Because he had begotten none that might honour him being old.

Id. Ibid.

- 84 Snakes are generated from the marrow of a mans back-bone. *Plutarch* relates that *Cleomenes* being crucified by *Ptolemy*, those that watcht the body saw a Snake folded about his head. And when *Charles Martels* Sepulcher was opened, there was no body found, but a Serpent. There is likewise a Monument in *Germany* of a noble man, who died in his prime, and could not be perswaded to have his Picture drawn in his life, but consented that after he had been some days buried, they should pourtray him as they found him; which was his face half eaten with worms, and many Snakes about the spine of his back.

Cent. XII. *Historical Collections.* 355
back. *Bees from Oxen, Wasps from Horses,*
and *Beetles breed of Affes.*

Id. c. II.

Lewes the eleventh of *France* is reported to 85
wear a *Leaden Medal* in his *Bonnet*, in the form
of a *Crucifix*; which when he had caused any
man to be kill'd whom he feared or hated, he
would take into his hands and kiss, desiring him
to pardon him that one murder more, and it
should be the last that he would commit.

Heylin Cosm. Eple.

The worlds Age from the *Creation* to *Christs* 86
birth according to *Bernoldus* was three thousand
nine hundred twenty eight years; to *Me-*
lucton, 3963. And to the *Flood* one thousand
six hundred fifty six.

Id. Proem.

The *Ark* rested on *Ararat*, which is a part 87
of *Mount Caucasus*, which is in the confines of
Tartary, *Persia*, and *India*, as appears first by the
exceeding numerousness of those people in the
days of *Ninus* and *Semiramis*. And secondly, be-
cause the *Scripture* tells us that they came from
the *East* to the *Plaines* of *Shinar*. *Gen. II. 2.*

Id. Ibid.

The world divided into thirty parts, nineteen 88
of *Idolaters*, Six *Turks*, *Jews* and *Saracens*; And
of the other five, Two of the *Greek* Profession,
Three *Romanists* and *Protestants*.

Id. Ibid.

Alladius Sylvius one of the *Kings* of *Latium*, 89

of the Race of *Aeneas*, to make himself more terrible, studied a way to imitate *Thunder*, and was killed at last by a real *Thunder-clap*.

Id. p. 39.

- 90 So ambitious were the Romans of the honour of Consulship, that when *Maximus* died in his last day, *Caninius Rebilus* petitioned *Cesar* for the remaining part of that day: Of whom *Tully*, *O vigilantem consulem qui toto consulatu sui tempore somnum oculis non vidit!* And when *Cecina* was by the Senate degraded, on the last day in which he should have resigned, *Roscins Regulus* obtained the Office from *Vitellius* for that daies remainder, *Magno cum irrisu accipientis & tribuentis.*

Id. p. 40.

- 91 *Lucius Quinctius Cincinnatus* twice was chosen from the *Plough* to be *Dictator*, rescued the common wealth from their dangers, and returned to his privacy.

Id. p. 42.

- 92 *Theodatus* the *Gottish* King of *Italy* warring against the *Greek* Emperor, and being desirous to know aforehand his success, was willed by a *Jew* to shut up a certain number of *Swine*, and to give some the name of *Goths*, the other of *Greeks*; which done, and going to the *Sties*, they found the *Hogs* of the *Gottish* faction all slain, and of the *Grecian* half unbristled. Whereon the *Jew* foretold that the *Goths* should be discomfited, and the *Greeks* lose a great

great part of their strength, which accordingly so fell out.

Heylin Cosm. p. 64.

Narsis having governed *Italy* victoriously seventeen years, was through the *Envy* of *Sophia* the Empress recall'd, with this message: That she would make the *Eunuch* (for so he was) come home and spin with her Maids. He returned her this answer; That he would spin her such a *webbe*, that neither she nor all her Maids should ever unravel. And thereupon opened the passages of *Italy* to the *Lombards*, who held *Italy* two hundred eighty six years.

Id p. 64.

Alboinus the first King of *Italy* of the *Lombards*, having kill'd *Cunemundus* King of the *Gepide*, made a drinking Cup of his *Skull*. *Rosamund* daughter of that King he took to Wife, and being one day merry at *Verona*, forced her to drink out of that detested Cup, which she so stomached, that she promised one *Helmchild*, if he would aid her in killing the King, to give him both her self and the Kingdom of *Lombardy*. This when he consented to and performed, they were so hated that they were fain to fly to *Ravenna* unto the protection of *Longinus* the Exarch, who perswaded her to dispatch *Helmchild* out of the way, and to take him for her husband, to which she willingly agreed. *Helmchild* coming out of the bath called for drink, and she gave him a strong poison, half

of which when he had *drunk*, and found by the strange operation how the matter went, he compelled her to *drink* the rest, and so both died together.

Id. p. 64.

- 95 *Cunibert* the fourteenth King of *Lombardy* was a great lover of the *Clergy*, and as lovingly requested. For being to encounter with *Alastus* Duke of *Treat* that rebelled against him, one of the *Clergie* knowing that the Kings life was chiefly sought by the *Rebels*, put on the *Royal Robe* and thrust himself in the head of the *Enemy*, where he lost his own life and saved the Kings.

Heylin. p. 65.

- 96 The *Mariners compass* was devised and contrived about the year thirteen hundred by one *John Flavio* an *Italian*, a native of *Amalphi* of the kingdom of *Naple*.

Id. p. 71.

- 97 The *Samnites* having enclosed the *Romans* in the straights of *Abrusso* called *Canda furcina*; they sent to *Herennius* a man much revered for his *Age* and *wisdom*, to know what they should do with them. He returns that they should send them *home* and without *dishonour*. Being sent to again, he returned they should put them all to *death*; but they *spoiled* them and sent them *home*, which instead of *winning* them over to be *Friends*, provoked them to *return* and *subdue* their Country. It being a sure

rule

ful as to powerful enemies, Either not strike
or strike home.

Id. p. 72.

The people of *Apulia* and *Calabria* in the 98
Kingdom of *Naples* have a disease peculiar only
unto them, occasioned by the biting of a Ser-
pent called a *Tarantula*, not curable but by
Musick only.

Id. p. 73.

Charles Cardinal of *Lorrain* being to go by 99
Sea to *Rome*, desired the King to let his *Jester*
go with him. But the *Jester* would not go
fearing the Sea. The Cardinal to encourage
him told him they should sail under the Popes
blessing. To whom he replied, I have often
heard that the Pope hath power in *Heaven*,
Earth and *Purgatory*, but never that he had pow-
er over the Sea: and therefore would by no
means be perswaded to adventure the voyage.

Melandri foca seria. p. 75.

The Pope that he might congratulate *Charles* 100
Cardinal of *Lorrain* for his great zeal against
the *Lutherans*, sent him his letters of thanks,
and withall the picture of the *Virgin* with *Christ*
in her Arms, being *Michael Angelo's* most curi-
ous Master-piece. The *Messenger* in his jour-
ney fell sick, and lighting upon a Merchant of
Lucca, who pretended himself a retainer to the
Cardinal, though he was for injuries received
a most bitter Enemy to him, delivers the Popes
letter and present to him to present to the Car-
dinal,

dinal, who undertakes it, and being arrived at *Paris*, gets a *dinner* that bore ill will to the Cardinal to draw a *Picture* of equal bigness, in which instead of the *Virgin Mary* were portrayed the Cardinal, the Queen his Niece, the Queen Mother and the Duke of *Guise* his wife, all stark naked, their *Armes* about his neck, and their *Legs* twisted in his : this being put in the case of the other with the Popes *Letters*, were delivered to one of the Cardinals *Secretaries*, while he was with the King in *Council*. But returning having read the *letter* he reserved the opening the *case* till the next day, where having invited those Ladies, and many Nobles, and Cardinals, they found themselves miserably *deceived* and *disappointed* and exceedingly *ashamed*.

Id. p. 39.

I M M A N U E L.

Historical Collections.

Century XIII.

THE posterity of *Seth* invented the science of the *Celestial* Bodies, and to the end that their inventions should not be defaced by the general destruction by *fire* and *water*, which *Adam* had foretold; they made two pillars, the one of *Brick*, the other of *Stone*, and ingraved in them both the things they had invented, that the *Brick* might outstand the *fire*, and the *Stone* the *water*. That of *Brick* is in the Country of *Lycia* to this day.

Josephus Jewish Antiq. p. 6.

The demonstrations in *Astronomy* had never been attained by the *Antediluvian* Patriarchs, had they not lived at least six hundred years: For the great year is accomplisht in that number.

Id. p. 8.

The *Jews* who descended from *Isaac* are *Circumcised* the eighth day. But the *Arabians*, who are descended from *Ishmael*, the thirteenth year, as he was.

Id. p. 17.

We may not marvel that the *Israelites* passed through the *Red sea*, since not long time ago,

(God

(God thinking it good) the *Sea of Pamphilia* divided it self, to give way to *Alexander* King of *Macedon's* Souldiers, having no other way to destroy the *Empire of Persia*.

Josephus p. 52.

- 5 *Jephtha* Sacrificed his Daughter for a *Burnt offering*, which oblation of his was not conformable to the *Law*, nor acceptable to God.

Id. p. 120.

- 6 The *Samaritans* who were transplanted from *Persia* into the Land of *Israel*, as often as they find the *Jews* in prosperity, call them their *Cousins*, but if they perceive their *fortunes* to be on the declining hand, they *abjure* their *consanguinity*, and renounce any lawful *parentage* or *amity*, and say they were *planted* in the Country, and drawn thither from a *forreign Nation*.

Id. 244. and 304.

- 7 *Alexander* meeting *Jaddus* the high Priest fell prostrate on his *face*, and adored not him, but God, who in that likeness had formerly appeared to him; and encouraged him to the *Conquest of Persia*, and received the *Jews* with much *favour*, when all his Souldiers intended, and supposed he did so to their *destruction*.

Id. p. 286.

- 8 When the *Law* was translated by the *seventy Interpreters*, *Ptolemy* took great pleasure in the reading of it, and askt of *Demetrius* how it came to pass that neither *Poet* nor *Historiographer* had made mention of it, notwithstanding that

that in it self it was so *admirable* : To whom *Demetrius* gave this answer, That no man was so hardy to touch that work, by reason that it was *Divine*, and every way *admirable* ; assuring him also that certain men that had set their *hands* thereto had been punished by God for so doing. As *Theopompus*, who intended to reduce certain Contents of that *Law*, had been *distracted* for more than thirty days, and that having some intermission, he appeased God by *prayer*, conjecturing what was the cause of his *malady*. Moreover he was certified by a *Vision* that appeared to him in his *sleep*, that this inconvenience befel him, because he had too curiously *searched* into *Sacred* and *Divine* matters, and had intended to communicate the same with *profane* men, from which *enterprise* since he had desisted he recovered his right *wits* again : He likewise insinuated further, That *Theodestes* the *Tragick Poet* intending to make mention in some of his *Poems*, of a History written in the *sacred* Scriptures, was stricken *blind*, and acknowledging the cause thereof to proceed from his audacious *presumption* : he was restored to his *sight* after he had appeased Gods *displeasure*.

Id. 294.

Hircanus with other Nobles that wisht him not well, being invited by *Ptolemy* to a Banquet or Feast, the other Nobles to put a trick upon him, laid all their *bones* on the Table before *Hircanus*, and suborned *Tryphon* the Kings *Jester*

to

to say to the King, See what store of *bones* are before *Hircannus*. Hereby you may conjecture how his Father hath fleeced *Syria*, as he hath bared these *bones* of flesh. The King laughing, asked *Hircannus* how he came by so many *bones* before him? Not without *cause* said he O King; for *Dogs* devour the flesh with the *bones* as these do, but men cast away the flesh and eat the *bones* as I do, because I am a man.

Joseph. p. 301.

- IO Four thousand *Jews* on a Sabbath day notwithstanding the stopping their *mouthis*, were buried in a Cave that they might not *violate* the Sabbath. But *Matthias* instructed them better, and afterwards prevailed with them to make resistance and fight with their Enemies, if assaulted on the Sabbath day.

Id. p. 30.

- II In the one hundred and sixtieth before Christ, the Temple was laid desolate by *Antiochus*, and continued so three years, and was then restored to its former use, and was solemnly dedicated by *Judas Maccabeus* the Son of *Matthias*, and a Festival instituted for eight days, which our Saviour observed; notwithstanding it was instituted without Divine appointment: which Feast was called the Feast of Lights, because as *Josephus* conjectures, so great felicity began to shine as a light contrary to all hope.

Joseph. p. 309.

- 12 *Polybins* writes that *Antiochus Epiphanes* was taken

taken away by a violent sickness through Gods justice, for that he would have spoiled the Temple of *Diana* in *Persia*; but *Josephus* chargeth it on the Sacrilege he committed in the Temple at *Jerusalem*: This he did, the other he only intended.

Id. p. 311.

Eleazar *Judas* Brother seeing a huge *Elephant* armed with *Royal Trappings*, and supposing that the King *Antiochus* was upon the same, he ran against him with a mighty courage, and after he had slain divers of them that were about the *Elephant*, and scattered the rest; he thrust his sword into the belly of the beast and wounded him to the death, so that the *Elephant* falling upon *Eleazar* slew him with the weight thereof.

Joseph. Ant. p. 312.

Onius the Son of the high Priest, seeing that the King *Antiochus* had slain his Uncle *Mene-laus*, and given the Priest-hood to *Alcimus*, who was not of the race of the Priests, and so transferred this honour into another family: fled unto *Ptolemans* King of *Egypt*, where he obtained a place in the *Heliopolitan* Seignory, and in it built a Temple like unto that which was at *Jerusalem*. In the mean time *Alcimus* the intruder, intending to beat down an old wall in the Temple, was suddenly stricken, lost his speech, fell to the ground, and after enduring many torments, died miserably, having enjoyed the Priest-hood four years.

Id. 313. 315. 32.

In

15

In *Judea* there were three *Seets*.

1. *Pharisees*, who affirm some things not all things directed by *Destiny*.
2. *Essenes*, that affirm all things so governed.
3. *Sadduces* that deny *destiny*, and affirm all things to be governed by mans own *dispose*.

Id. p. 329.

16

Tryphon being a private man, flattered the people and made shew of *moderation*, and by such *allurements* drew the Army to make him King. But having the Kingdom, he shewed his *wicked* and *malicious* nature. *Id. 339.*

17

Hircanus opening *David's* Monument, drew three thousand *Talents* out of it and destroyed the Temple at *Garizim*, which *Samballat* by *Alexanders* permission built in favour to his Son in law *Manasses* brother to the high Priest *Jaddus*. He heard a *voice* in the Temple, that signified to him that his two Sons had at that instant *vanquish'd* *Antiochus*. He left the *Pharisees* who brought in their *traditions* to be observed, and joyned with the *Sadduces*, who allow nothing but what was *written*, reigned *honorably* thirty one years, and was *honoured* by God with three great gifts, of *Government*, *Priest-hood* and *prophecies*.

Id. 335. 36. 39.

18

Ptolemy Lathurus obtaining a Victory in *Judea*, commanded his Soldiers where they quartered to kill *men* and *women*, and to chop them into *pieces*, to boyl their *flesh* and eat it, that thereby

thereby they might be more terrible to their Enemies.

Id. p. 342.

Pompey having taken *Jerusalem* entered into the *Sanctum Sanctorum*, and although he found a Table of Gold and a sacred Candlestick, and other Vessels and odoriferous drugs in great quantity, and two thousand Talents of Silver, yet he touched nothing thereof, through reverence that he bore to God, and caused the Temple to be purged, and commanded the sacrifices to be offered according to Law. But Crassus dealt otherwise, who shortly after took away eight thousand Talents of Gold from the Temple, and a Wedge of solid Gold that weighed three hundred pound, which was enclosed in a Wooden ham, and none knew of but Eleazar a Priest, who gave it him upon his Oath, which he falsified to redeem the rest, and the ornaments of the Temple. Crassus was suddenly after slain in Persia.

Joseph. p. 355. 356.

Herod the great was the Son of Antipater an Idumean, and was made Governor of Galilee, when he was but fifteen years old, and being accused before Hircanus, he appears with such a train that the Sanhedrim durst not question him, but acquitted him. He won Cassius favour by money, and is made by him Governour of Cælo-Syria, and is promised the Kingdom of Judæa, marrieth Hircanus grand child Mari-
amne,

amne, by his daughter *Doris*, is made *Tetrarch* by *Antonius*, accused by a hundred *Jews* to *Antonius*, who were slain for their labour. His brother *Phaselus* being taken prisoner by *Antigonus*, to avoid his hands dasht his brains out against a *Stone*. *Herod* goeth to *Rome* and by *Caesar Augustus* and *Antonius* means is by the Senate declared King, when he intended to have demanded it for his wives brother *Alexander*, whom he after put to death. After his return to *Judaea* the house wherein he had solemnly feasted, immediately after the Guests were gone out fell down doing none any harm. His brother *Joseph* was slain by *Antigonus*. *Herod* takes *Jerusalem*, and bribes *Anony* to put *Antigonus* to death, in whom ended the *Asmonean* Family, which had continued in rule one hundred and twenty six years. He honoured the *Pharisees*, because when condemned to die by the *Counci*', one *Pollio* a *Pharisee* foretold that he should escape and punish them all. *Herod* makes *Ananel* high priest, and afterwards displaceth him and puts in *Aristobulus* in his place, and afterward causeth him to be drowned, and restoreth *Ananel*, and counterfeits great sorrow for his death. *Alexandra* certifieth *leopatra* of it, who accuseth him to *Antonius*. *Herod* going to clear himself, commanded one *Joseph* whom he left his deputy, that if he miscarried, he should put *Mariamne* to death. *Joseph* lets *Mariamne* know this charge, which

put her into a *Sullen* that cost *Joseph* his life presently, and afterwards her own. *Hircanus* his wives Grand-father is by *Herods* command put to death. Upon *Antonius* his defeat he repairs o *Cesar*, acknowledgeth his *Friendship* and assistance to *Antony*, gives him eight hundred *Talents*, and is approved and confirmed in his government by him. Before he went he gave his brother *Pheroras* the like charge about *Mariamne*, which he likewise discovers to her, to the encrease of her discontent and hastening her ruine, who was put to death by her husband *Herod*, who immediately after falls little better than mad, and desperately sick. He putteth his Mother in law *Alexandra* to death, buildeth two Castles in *Jerusalem*, makes money of all his Silver and Gold *Vessels*, and buyeth Corn with it, and relieves the poor; removeth *Jesus* from his Priest-hood, and placeth *Simon* in his room; builds the Palace in *Jerusalem* and *Casarea*, and in it erects a *Theater* and *Amphitheater*; lendeth his Sons *Alexander* and *Aristobulus* to *Rome* to *Cesar*; buildeth a Temple at *Panica*, and buildeth anew the Temple at *Jerusalem*; during the building of which Temple, it is reported that it never rained by day but by night, that the work might not be interrupted. *Herod* sailes to *Rome*, brings home his Sons by *Mariamne*, and by *Salomes* procurement hates them, marrieth them, accuseth them before *Cesar* who reconciles them. He

builds *Antipatris* and a lofty wall about *Jericho*, and called it after his Mothers name *Cyprea*, and a watch-tower, and called it by his brothers name *Phaselus*, as likewise the Temple of *Apollo* at *Rhodes* through greediness of honour. He was cruel to his own people, that he might be liberal to strangers. He was always fortunate abroad but most unhappy at home in the intestine differences in his own family. In hope of a great purchase, he opens *Davids Sepulcher*, but found no money, and took thence precious attires and ornaments of Gold, and sent two men into the inner part of the *Sepulcher*, where *Davids* and *Solomons* bodies lay, who were lost, fire coming forth and consuming them. After which time his house began to decay, *Antipater* his Son practising against *Mariamnes* Children. *Cesar* is offended at *Herod*, but is again reconciled to him, and gives him leave to try his Sons. Which he did in a Council at *Beritum*, where they were condemned to die, and were strangled at *Sebasti*. *Herod* had nine wives; by a *Samaritan* he had *Archelaus* that succeeded him, and by *Cleopatra* a Woman of *Jerusalem* he had *Herod* and *Philip* the *Tetrarchs*. *Herod* would have compelled the *Pharisees* to swear obedience to him, who would not, but *Pharoras* his wife payeth their fine, hoping by their means to obtain the Kingdom for her Sons; whereupon he call off his household Servants that were of the *Pharisees*

risces faction, and requireth *Pharoras* to put away his wife. *Antipater*, whom *Herod* had joyned with him in the government, conspires against his Father, is accused, condemned, and cast into Prison, who was convinced to have prepared *poysen* for his Father, which being given as a *Trial* to a condemned *Malefactor* presently kill'd him. *Herod* fell sick of a terrible, painful, burning sickness in his intrails, with a *Canine* appetite, an *ulcer* in his bowels, a furious *Collick*. His members rotted and were full of crawling wormes, a perpetual *Priapisme* with an intolerable *stench*, a violent convulsion of his *Nerves* and shortness of breath. Apprehending his death, he sent for the Nobles of the *Jews* upon pain of death to come to him, shew'd them up in the *Hippodrome*, and commanded his Sister *Salome* and his brother *Alenas*, that at his death the Soldiers should kill them, that so he might not die without *Lamentation*; but *Salome* and *Alenas* discharged them, and sent them home unhurt. Six daies before he died he caused his Son *Antipater* to be slain. He reigned after the *Romans* appointed him King, thirty and seven years. He died after Christs birth one year and lived sixty, and left his Kingdom to *Archelaus*.

Joseph. Antiq. from. p. 370. to 450.

When *Herod* assaulted certain *Thieves*, who had betaken themselves unto their *Caves*, there was an old man amongst them with his wife

21

and seven Sons, who being *required* by them that he would *suffer* them to go and *submit* themselves, took up the entry of the *Cave*, and as his Sons *advanced* themselves to *issue* out, he *slew* them; so that having *massacred* them all, and afterwards his wife, and cast their dead bodies down the *Rock*, he reviled *Herod* to his face, refused his proffered *pardon*, and threw himself down *head-long* after them, preferring *death* before *servitude*. *Ioseph. Antiq. p. 377.*

- 22 At such time as *Cesar* and *Anthony* made Trial of their Titles in the *Actian* Warr, and in the seventh year of the reign of King *Herod*, there happened such an *earth quake* in the Country of *Judea*, that divers beasts were *slain*, and many men over-whelm'd with the *ruine* of their Houses, and *perished* to the number of ten thousand.

Id. 391.

- 23 At that time, *viz.* when *Pontius Pilate* was governour, was *Jesus* a Wise-man, if it be *lawful* to call him a man. For he was the *performer* of divers admirable *works*, and the *instructor* of those who willingly entertain the *truth*. He drew unto him divers *Jews* and *Greeks* to be his followers. This was *Christ*, who being *accused* by the Princes of our nation before *Pilate*, was condemned by him to the *Cross*, yet did not those that followed him forbear to love him, notwithstanding the *ignominy* of his *death*. For he *appeared* unto them alive
the

the third day after, according as the *Divine* prophets had before testified, and divers wonderful things were done by him; and from that time the *race* of the Christians, who have derived their name from him, have never ceased.

Id. 466.

Decius Mundus a Roman Knight profered 24
fix thousand pounds to *Paulina*, a beautiful, but chaste Lady, for one nights free enjoying her, but was refused; She afterwards by the contrivance of *Ile* the Priest of *Isis*, who pretended to her that their God *Anubis* desired familiarity with her, was prevailed with to take her lodging in the Temple, and there entertained *Mundus* instead of *Anubis*; which he bragging of to her, she informes her husband, who complained to the Emperor *Tiberius* of the abuse, who hang'd the Priest, destroyed the Temple, and threw *Anubis* Statue into *Tiber*, and banished *Mundus*.

Id. p. 468.

Four *Jews* dwelling in *Rome*, and expounding 25
the *Law*, had prevailed with *Fulvia* a noble Lady, and wife to *Saturnine*, to become a *Proselyte*, and to send *Purple* and *Gold* to the Temple at *Jerusalem*; which they received and converted to their own use: This being discovered, and complaint made to *Tiberius*, he commanded all the *Jews* to depart out of *Rome*, so that *Multitudes* suffered for the offence of four.

Joseph. Jews Antiq. p. 48.

B b 3

Vitell us

- 26 *Vitellius* shewed the *Jews* great favour, came to *Jerusalem*, restored to them the custody of the *Priestly Vestments*; sent *Pontius Pilate* to *Rome* and removed *Caiaphas* from his *Priest-hood*, and advanced *Jonathan* the Son of *Ananus* to that dignity.

Id. p. 463.

- 27 *Philip* the *Tetrarch* Reigned thirty seven years, and behaved himself very peaceably; he made his ordinary abode within his own *Dominions*. He walked being accompanied with a small number of his *chosen* servants, and had that *seat* carried after him, wherein he was accustomed to sit, and do justice: And therein *sate* he, to the end, that if any one presented himself and required his assistance, he might without delay do him right; for on the first motion the *seat* was placed in that *parb* wherein the *Plaintiff* met him, and being seated thereon, he examined the *cause*, punished the *guilty*, and absolved the *innocent*.

Id. p. 471.

- 28 *Herod* the second having put away the Daughter of *Aretas* King of *Arabia* his lawful wife, and taken *Herodias* who was his Brother *Aristobulus* Daughter, and his Brother *Philip's* wife, *Philip* yet living was discomfited by *Aretas* Souldiers, and his Army quite overthrown; divers of the *Jews* were of the opinion that God justly punish'd him for the death of *John* the *Baptist*, whom *Josephus* commends for his *verine*, and

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and ascribes his death to Herods fear, lest his Subjects being allured by his Doctrines, and persuasions should be drawn to revolt.

Id. p. 471.

Herod's progeny is related by Josephus, that we may know, that neither the number of Children, nor any other humane force can be available without the fear of God; considering that within the space of one hundred years all Herods Line which was very numerous was extinguish'd, a very few excepted.

Joseph. p. 471.

Agrippa the Great the Son of Aristobulus, who was Herods Son by Mariamne, married Cypros the Daughter of Salamsso, the Daughter of Mariamne by Herod, which Salamsso was the wife of Phasaelus, the Son of Phasaelus Herod's Brother. Agrippa had by his wife Cypros three Daughter, Bernice, Mariamne, and Drusilla: and two Sons, Drasis that died young, and Agrippa; so that Agrippa the Great and his wife were both the Grandchildren of Herod the Great.

Id. p. 471.

Agrippa the Great riding with Cajus Caligula with the death of Tiberius his Uncle, and Cajus his Succession, and was complained of by his Coachman to Tiberius, who kept him six months in chains in Prison; he was told by a German conjecturing from the sight of an Owl, which sat over his head, of his future prosperity.

and death within five days he should again see that *Bird*. When *Cajus* came to the Empire he released him from Prison, and created him King of *Judea*, and had the *Tetrarchy* of *Philip* and *Lysanias* given him, and a *Chain* of Gold as heavy as the *Iron* one he wore when he was in Prison.

Id. 478.

32 *Tiberius* was exceeding dilatory in all his proceedings: He

1. *Delayed* Embassadors, lest if he dispatched them *quickly*, he should be troubled with them again.

2. *Delayed* to exchange his *Officers*, because *Flies* full fed bite less than *hungry*; In two and twenty years he sent but two Governours into *Judea*, *Gratus* and *Pilate*.

3. *Delayed* to give judgment, and to execute Prisoners, lest they should be too suddainly delivered from their *fears* and *torments*.

Id. p. 474.

33 *Herodias* Sister to King *Agrippa*, envying her Brothers *advancement* to be a King, provoked her Husband *Herod* against his will, and perswasion to seek from *Cajus* a Kingdom: Upon which he goes to *Cajus*, but was prevented by *Agrippa's* informations and accusations, and was banished into *Lions* in *France*; *Cajus* understanding that *Herodias* was *Agrippa's* Sister,

ster, gave her what was her *right*, but she refused, and accompanied her husband. God punished *Herodias* for her *envy* against her Brother, and plagued *Herod* in that he so *lightly* listened to the *perswasions* of a foolish woman,

Joseph. p. 479.

Cajus Caligula Governed the Empire the first and second year of his *Raign*, with most noble *directions*, behaving himself *graciously* towards all men, whereby he *obtained* the good liking of the *Romans*, and the *favour* of his Subjects; but in *process* of time the greatness of his *Estate* made him surpass the *limits* of humane *condition*, and challenge to himself the Title of *Divinity*, whereby he Governed all things in *contempt* of God.

Id. p. 480.

Cajus commands *Petronius* to set up his *Statue*, but upon the *Jews* importunity and a miraculous *rain* in a great *drought*, he writes to the Emperor, intreating his *forbearance*; But *Cajus* was resolute, and refused *Agrippa's* *Petition*, though he had willed him to ask what he *pleased*, and commanded *Petronius* for his *disobedience* to kill himself; but ere his *Letter* came to *Petronius* his hand, other *Letters* certified him that *Cajus* was dead.

Joseph. p. 483.

Cajus Caligula being odious to God and man for his *Pride* and *Tyranny*, was slain by *Cereas* and other conspirators, and *Claudius* who succeeded

and hid himself, and by the Souldiers against his will and the *Senates* mind, and all mens expectation made Emperor. He being desired by the *Senate* to resign the Imperial *Dignity*, would not. He confirmed *Agrippa* in his Kingdom, and gave to *Herod*, *Agrippa's* Brother, the Kingdom of *Chalcis*. This *Herod* married *Bernice Agrippa's* Daughter, about the forty third year after *Christs* birth.

37

Id. p. 506.

Agrippa having been highly honoured by *Claudius*, returns into his Kingdom, and as soon as he came unto *Jerusalem*, he offered his Sacrifices of thanksgiving, which he had vowed, without omitting any thing that was commanded by the *Law*; He caused divers *Nazarites* to be poll'd, and offered in gift that chain of Gold which *Cajus* had given him, commanding that it should be hanged up in the Temple over the Chamber of the *Treasures*, to testifie to those which should behold the same, that as he was, so the highest *estates* are subject to alteration, and that God can raise men from *obscurity* unto a happy fortune.

Joseph. p. 507.

38

Silas King *Agrippa's* General by too much reviving the Kings *miseries*, and ripping up his own *deserts*, was therefore grown into the King's displeasure, and sent Prisoner into his own Country; the King after pacified, sent to release him, but he continuing in his sullen humor was left in Prison

Id. p. 509. Agrip.

Agrippa was courteous to the *Jews*, magnificent in his expenses and building, and was visited at *Tiberias* at one time by four Kings, and the Lord of *Pontus*, but afterward apparelled in a *Robe* of Silver, that in the morning while he made an *Oration* to the people, reflected the *Sun-beams*, he shined in such a sort that all that beheld him were seized with reverence and fear; whereupon the people saluted him as a God, saying, Be merciful unto us, hitherto we have feared thee as a man, henceforth we acknowledge thee more than mortal. *Agrippa* reprov'd them not, nor rejected their detestable flattery; looking up he perceived an *Owl*, and knew it was a presage of his *misfortune*, and being suddenly seized with a horrible and violent griping of his belly, turning to his friends he spake; Behold, saith he, whom you esteemed a God condemned to die, and destiny shall convince you of your false speeches, but I must willingly entertain what God sends. After his death he was reviled, and the *Statues* of his Daughters abused, by those of *Sebasti* and *Cesaria* to whom he had been bountiful.

Id. p. 522.

Megubizus King of *Adiabina* gave unto his Son *Izates* a Country called *Caron*, which bringeth forth abundance of most excellent *Amomon*. In this place was the remainder of the *Ark* in which *Noah* was saved, during the *Deluge*, whose remnants saith *Josephus* were to be seen to this day.

Id. p. 514.

Then.

41. *Thendas* a Magician about forty eight years after Christ perswaded many people to take all their goods and substance, and follow him to the *Dead Jordan*. For he said he was a Prophet, and told them that the River should divide it self into two parts upon his commandment, and yield free passage. But *Fadus* the Roman Governour set upon them, slew many, and took many prisoners, and amongst them *Thendas* whose head was cut off and carried to *Jerusalem*.

Joseph. 518.

When *Cumanus* governed in the year forty nine after Christ, in the Feast of the *Passover* a certain Roman Soldier by shewing his privy members and baring his buttocks provoked the Jews into a sedition, whereby twenty thousand Jews lost their lives, and *Cumanus* to cease the sedition was enforced to cut off the Soldiers head, that had given the provocation,

Id. p. 519.

42. King *Agrippa* the Son of *Agrippa*, in the twelfth year of *Claudius* reign had *ad Philips* and *Lyfania* Tetrarchies given to him, and married his Sister *Drusilla* unto *Azizus* King of the *Emiffenians*, but shortly after *Felix* Governour of *Judea* seeing of her was enamoured, and by a Magician called *Simon* perswaded her to forsake her first Husband, and to marry himself, which she renouncing the Jewish Religion quickly did, and had by him a Son nam-

XIII. Cent. XIII. *Historical Collections.* 381
ed *Agrippa*. Who in *Tiberius* his time was
burned in the fire of the Mountain *Vesuvi-*

p. 521.

Bernice daughter of *Agrippa* the great and
widow to *Herod Agrippa's* brother, after
his death married *Polemon* King of *Cilicia*, who
was contented to be circumcised for her love,
but abandoned *Polemon*, and forsook the Reli-
gion of the *Jews*; whether converted by *Pauls*
discourse, which she heard to be a Christian, is
uncertain. 43

Id. p. 521.

In the time of *Felix* Government, an *E-* 44
gyptian came to *Jerusalem*, who termed him-
self a prophet, and incited the common people
to follow him to Mount *Olivet*, situate five
furlongs from *Jerusalem*, telling them, that
thence he would make them see the walls of
the City fallen to the ground, by which way
he promised them entry. *Felix* being inform-
ed, set upon them, and slew four hundred,
took two hundred, but no man knew what be-
came of the *Egyptian*. And afterwards *Fe-*
stus slew many that were seduced to follow an
inchanter into the *Wilderness*.

Joseph. p. 522, 23.

Between *Festus* death and *Albinus* that suc-
ceeded him, *Ananus* the high Priest who was a
Rast and Head strong man, and a *Sadducee*, sup-
posing he had a liberty to do what liked him.
He 45

He therefore sat down upon the *Tribunal* and caused *James* the brother of *Jesus* who was called *Christ* to appear before him with certain others, and accusing them for transgressing the *Law*, and blaspheming against *God*, and caused them to be put to death. They who were men of upright *Conscience* were displeased; and sent secretly to the King, beseeching him to prohibit *Ananus*, that hereafter he should not commit the like offence. For which cause *Albinus* threatened to punish him, and King *Agrippa* dispossessed him of the *Priest-hood*.

Joseph. p. 524.

- 46 Men and Satan intending us mischief, many times do us good; as *Jason* the *Thessalian* (who being assaulted by his Enemy, who intended to kill him) had an *Imposthumation* opened that saved his life. *Joseph. Warrs of the jews Ep.*

- 47 One *Judas* an *Essaan* having prophesied that *Antigonus* should be killed at *Siraton*, the day being come in which his prophecy should be accomplished, seeing him at two of the Clock in the afternoon at *Jerusalem*, which was six thousand furlongs from *Casaria*, crieth out, Oh happy were it for me to be dead, since the truth dieth before me; which having spoken, he sat down pensive untill such time that it was told him, that *Antigonus* was slain by *Aristobulus* appointment in a place under ground, which was called the Tower of *Siraton*.

Id. p. 562.

Anti-

Antipater, Herods Father, being accused by Aristobulus before Caesar, casting away his ve- 48
lure shewed the number of wounds he had re-
ceived, said it was not needful to use words to
prove what affection he had born to Caesar, for
his very body would shew it, though he held
his peace, which so prevailed with Caesar, that
he made him governor of Judaea.

Joseph. p. 571.

Antigonus having got Hircannus the high Priest 49
into his power, with his teeth bit off his Ears,
to the end that if hereafter he should chance
to get loose he might be no more high Priest,
for none might offer Sacrifice, that wanted any
member of his body.

Id. p. 576.

A certain young man feigning himself to be 50
Alexander Herods Son by Mariamne, whom
Herod had put to death, deceived many where
ever he came, but especially at Rome, is disco-
vered by Caesar, who condemned him to the
Gallies, and put to death him that conselled him.

Id. p. 614.

Two Miles from Ptolemais there is a little 51
River called Belesus having adjoyning to it a
place of the compass of an hundred Cubits, be-
ing a round valley covered with Sand like Salt,
which when many Ships coming together take
away for balast, so that they empty the place
of it, that place is presently after covered with
the like Sand again, for there are winds, which
as

as it were upon purpose carry this *Sand* from the higher places round about thither, and whatsoever is within the *Hollow* is presently changed into *Crystal*, or *Glass*. And if any of this be cast again into the *brink* of the place it is again turned into ordinary *Sand*.

Id. 618.

- 52 One *Simon* a Chief among the *Seditious*, seeing himself encompassed so by the *Scythopolitans*, that there was no possibility of escaping; that his Enemies might not insult over him, beholding his family with compassion mixt with rage kill'd his Father, Mother, Wife and Children, and at last thrust his *Sword* up into his own body up to the *Hilt*.

Id. 695.

- 53 *Josephus* when *Iotapata* was taken, leapt into a *Cave*, where there was forty principal men, who being proffered life by *Vespasian* refused it, and could not be perfwaded by *Joseph* from killing themselves, but casting lots, who should be killed first, the *Lot* falling last upon *Joseph*, and his fellow; when the rest had dispatched one another, *Joseph* perswaded and prevailed with his surviving fellow, and so they both were preserved and yielded themselves. *Joseph* is carried to *Vespasian* and foretels him of his being Emperor.

Joseph. p. 660.

- 54 Six furlongs from *Hebron* there is an exceeding great *Turpentine Tree*, which is a lirmed

to

Cent. XIII. *Historical Collections.* 385
to have endured ever since the *Creation* of the
World.

Id. p. 691.

A Jew having fled out of *Jerusalem* to the
Romans, being discovered to rake after Gold
in his *excrements*, having swallowed some to escape
the *Seditions*, was the *occasion* that two thou-
sand *Jews* were immediately slain for the hope
of finding Gold which they were supposed to
have swallowed. 55

Id. p. 729.

Titus exhorting his Soldiers to assault *Jeru-* 56
salem used this *Expression*. That the Soul of
him that dieth in *War* is presently received in-
to the pure airy *Element*, and from thence
placed amongst the *Stars* in Heaven; and the
good and valiant Ghosts do always assist their
posterities: but all that die in *peace* by diseases,
their Souls are kept in the bowels of the earth,
notwithstanding they are just and pure, and are
forgotten, and their memory extinguished.

Id. p. 727.

One *Artorius* a Roman Soldier being on 57
the East porch of the Temple, that was on fire,
called to one *Lucius* that stood below, and told
him that if he would catch him in his *Armes*,
he would make him heir of all his *Inheritance*.
Lucius willingly endeavoured to do it. *Ar-*
torius cast himself down upon him, and escaped
with life, but *Lucius* on whom he fell was bruif-
ed upon the pavement and so died. *Id. p. 733.*

58 A Noble woman in the *Siege* of *Jerusalem* compelled by *famine*, killed her own Son and eat him. *Id. p. 739.*

59 The Temple was burnt against *Titus Will*, on the tenth of *August* in the year of Christ seventy two, the same day it was formerly burnt by the King of *Babylon*, being one thousand one hundred and thirty seven years, seven months and fifteen daies after it was first built by *Solomon*, and after the rebuilding in the time of *Haggai* six hundred thirty nine years and forty five daies.

Joseph. p. 736.

60 The *Prodigies* forerunning the destruction of the *City* and *Temple* were.

1. A Comet like a *Sword* hanging over the *City*.
2. A light shining about the *Temple* and *Altar* all night.
3. A Cow brought forth a *Lamb* in the midst of the *Temple*.
4. The *Brazen Gate* in the *Temple* opened of it self.
5. *Chariots* and an *Army* in battel array encompassing the *City*.
6. A *Voice* heard in the *Temple* that said, Let us depart hence.
7. A plain *Country-man* called *Jesus* for seven years and six months crying *Woe* against the *City*, and last crying *Woe* to himself was kill'd with an *Engine*.

p. 739.

A

A Roman Horseman being taken by the *Se-* 61
ditions, and delivered to a Captain to be slain,
was brought by him where the Romans might
behold him, and a Veil before his Eyes where
he meant to behead him: but whilst he drew
his Sword, the Horse-man fled to the Romans.
Thus would not put him to death because he
had escaped his Enemies, but cashiered him as
unworthy to be a Roman Soldier, who had
suffered himself to be taken.

Id. p. 741.

There were ninety seven thousand Jews taken 62
prisoners, and eleven hundred thousand perished
in the siege and destruction of Jerusalem, which
had been five times since it came into Davids
hand spoiled before, and then was utterly ru-
ined.

Id. p. 744.

Between Arias and Raphanias two Cities in 63
the Kingdom of Agrippa in Syria there runs a
River, that is called Sabbathicus, because that
when it floweth it is full of water and runneth
with a swift stream, yet having flowed six daies,
on the seventh day it is so dry, that you may
see the bottom.

Id. p. 749.

The Castle of Massada being built by Herod 64
the great, was a most impregnable Fort and fur-
nished with provision for many years, having
Wine and Oyl and Dates that had continued good
and sweet for one hundred years, having with-

in it nine thousand and sixty men besides women and Children, was *besieged* and so *distressed* by the *Romans*, that they had no *hope of escape*, and therefore by an unanimous *consent* there were *chosen* ten men, who should kill all the rest, who having *dispatched* them, they cast Lots whose turn it should be to *dispatch* his surviving fellows. The man on whom the Lot fell, having killed them, *fired* the *palace*, and killed himself. Only two women and five Children that *hid* themselves in a *vault* escaped, and gave the *Romans* an account of what had *happened*.

Joseph. p. 761.

- (5) All writings among the *Greeks* are *modern*, there being no *writer* among them before *Homer*, who did not *write* himself, but left his *verses* to be *sung* by rote, whence there comes to be so many *contradictions* in them. But the *Egyptians*, *Chaldeans*, and *Phenicians*, are truly *venerable*. Yea so ignorant were the *Greeks* of *strange affairs*, that *Ephorns* a chief *writer* among them concludes the *Spaniards* to be inhabitants only of one City.

Id. 765. 768.

- 66 The lake of *Gennesaret* is thirty furlongs broad and an hundred long, the water *sweet* and *good*, and very *cold*, the River *Jordan* passing through the midst of it, and ends in *Asphaltites*, which water is *salt* and *steril*, in which what's *vveigh-ty* swims. It is five hundred and eighty furlongs long,

long, and one hundred and fifty broad, full of *Bitumen*. In it stood *Sodom* and by the banks fruits grow, which to the eye seem as other fruit, but if you handle them they fall into ashes and smoke.

Id. p. 689.

Appion gives this *Ridiculous* reason from whence he saith the name of *Sabbath* was derived; for saith he, When the *Israelites* had travailed for the space of six daies, there grew certain inflammations in their groins, by reason whereof they rested on the seventh day: being safely arrived in *Judea*, they call the seventh day *Sabbath*, because the *Egyptians* call *Saba-* *osis* an ulcer that groweth about the groin.

Joseph. against Appion. p. 783.

When *Appion* charged the Jews that they placed an *Asses head* in their Temple, and worshipped it most religiously; *Josephus* replies, That were that true which he reporteth, yet an *Egyptian* as *Appion* was, should not have spoken against them for it; seeing an *Afs* his head is of no less worth than a *Goat*, and other brute beasts, which they honour for Gods.

Id p. 785.

Moses was the Antientest *Law-maker*, long before *Lycurgus*, *Solon* or *Saleucus*, and the *Greeks* confess that in time past, they wanted the name of *Law*. This *Homer* can witness, who in all his works never nameth this word *Law*, for the people of those times were not governed

by *Laws* but by *Indefinite sentences*, and the *Princes pleasure*, using *customs* but not *written*, and *altering* and *changing* them as occasion served.

Id. p. 791.

70 *Divine Plato*, a man of most *virtuous* life, yet is almost continually *scot* at by his *Country-men*; and brought in as a *Vice* in a *Comedy*. Of which I suppose this may be one *Reason*, That *Plato* knowing that *Players* and *Poets* brought in the multitude of *Gods*, affirmeth that *Poets* are not to be admitted in a *Common-wealth*, and sendeth *Homer* away, lest by his *Fables* he should *destroy* and *deprave* the *true opinion* of *God*.

p. 796.

71 *Josephus* affirmeth the *Jews* to have been always *jealous* and *wary* against any *innovation* in their *Laws* or *Religions*: which as warrantably done by them, he justifies by the *instance* of others. *Plato* commandeth his *Citizens* not to admit any *strangers* or *forraign custome* into their *City*; and the *Athenians* most severely *punish* any that should speak the least word against their *Gods*, and *Socrates* was put to death for *swearing* by a *strange Oath*, which he said a *Demon* taught him. His *accusers* alledging that he *corrupted* young men and *contemned* the *Laws* and *Religion* of his *Country*. And they put to death *Anaxagoras*, for saying the *Sun* which they worshipped was a *Fiery stone*, and would have

have given a *Talent* to have *Diagoras* kill'd, who derided their *mysteries*. And the *Scythians* slew *Anacharsis* for attributing too much to the *Grecian Gods*.

p. 797.

Apollonius Captain of *Syria* coming to *Jeru-* 72
salem with an Army, and entering the Temple with a design to rob the *Treasury*; there appeared certain *Angels* on Horse-back with weapons in their hands, and shining with fiery flames, which so daunted the Heathen, that he fell down astonished, and on his recovery acknowledged his sin, and craved the Prayers of the *Hebrews* for his restoring, which was by *Onias* the high Priest readily granted, whereby his life was preserved.

p. 802.

Thomas Becket born in *London*, the first *Eng-* 73
lishman since the Conquest that was *Arch-Bishop*, was brought up in the *University* of *Oxford*, *Paris*, and *Bononia*, perferr'd by *Theobald* to be *Arch-Deacon* of *Canterbury*, and by him so effectually commended to King *Henry* the second, that he first made him Chancellor of *England* for four years, at what time he lived like a *Cour-*
tier, not like a *Clergyman*. The *Arch-Bishop* dying, the King prefers him to be *Arch Bishop* by the choice of the whole *Convocation* of the *Clergy*, no man gainsaying save *Gilbert Foliot Bishop* of *London*; he was consecrated on *Whit-*
sunday 1 61. being not fully forty years of age;

he immediately alters his course of life, became grave and austere, and in outward shew devout, resigns the Chancellor ship, and told the King he could not serve the Court and the Church. He was a vigorous challenger of the Land belonging to his See, and a most strenuous defender of the privileges of the Clergy in opposition to the Customs of England set down by Henry the Kings Grandfather. To which notwithstanding, he and the rest of the Bishops met at Clarendon, sware observation, but disliking what he had done, the Arch-Bishop procured the Pope to absolve them of this Oath; but fearing the Kings displeasure, he endeavored to escape beyond Sea, but was taken, carried prisoner to Northampton, tryed for Treason, appealed to the Pope, yet sentenced by his own suffragan Bishops; but the night after makes an escape, gets to the Pope, who placed him in the Monastery of Pontiniack, and there excommunicates his suffragan Bishops; thence the King by threatening otherwise to expel all the Monks of that Order out of his kingdom, gets him banish'd, and sends all his kindred and well-willers out of England. Becket had got the French King and the Pope to back him, but Lucius the Anti-Pope dying, and Barborossa the Emperor being no friend to the Pope, the King and Emperor treated to deal with the Cardinals, to choose another Pope, which the Pope fearing, first made the Kings of England and France friends, and then used the mediation of the

French

French King to make up the difference between the King and *Becket*, which after two or three attempts in vain, *Becket* still adding in his submissions to the King, *Salvo Honore Dei*, which the King justly disliked, because whatever displeased him, he would affirm was against Gods *Honour*, yet at last were made friends, and the Arch-Bishop sent home, but not fully restored, till he behaved himself quietly a while at *Canterbury*, which he promised; but contrarily he immediately excommunicates the Arch-Bishop of *York*, the Bishops of *London* and *Salisbury*, and all that had any hand in the young Kings Coronation; they complain to the King, who was exceedingly troubled, and cursed the time that he made him Arch-bishop or sent for him home, and withal added, that it was his chance ever to do for unthankful men, otherwise some or other would have made this proud Priest an example to all such troublesome perturbors of his Kingdom and State; four Knights hearing these words, resolve to kill him, come to *Canterbury* on *Innocents* day, and after they had treated with him to be pliable to the Kings pleasure, but to no purpose, at evening they enter the Church, and on the steps going up to the Quire they kill'd him: The Monks immediately bury his body, which was afterwards taken up and layd in a most sumptuous shrine in the East end of the Church at *Canterbury*. The Pope hearing of this Massacre excommunicates the authors and consenters;

The

The King was fain to purge himself by Oath, yet could not be *absolved* before he had done this strange *Penance*. First he should pray devoutly at the *shrine* of this new *Martyr*. Secondly that he should be *whipt* in the *Chapter House*, receiving of every Monk one *lash*. Thirdly that he should maintain two hundred *Soldiers* for the *space* of one year at *Jerusalem*; and lastly, *revoke* the declaration *publisht* at *Clarendon*, that originally gave the *occasion* of this *murder*. All this (such were those times) the King was fain to *perform*.

Bp. Godw. lives of the Bps. p. 95.

- 74 *Giraldas Cambrensis* speaking concerning *Baldwin* the fourth Archbishop of *Canterbury* gives him this *Character*, that he was a better *Monk* than *Abbot*, *Bishop* or *Arch-bishop*; for which *cause* the *Pope* in a certain *letter* greeted him thus: *Urban* the *Servant* of the *Servants* of *God* to the most *fervent* *Monk*, the *zealous* *Abbot*, the *Lukewarm* *Bishop*, and *careless* *Arch-bishop* greeting. This *Bishop* would needs attend *King Richard* the first into the *Holy Land*, and died at the *Siege* of *Acon*, and gave all his *goods* to be divided amongst the *Soldiers*.

Id. p. 100.

- 75 *King Richard* the first being taken *Prisoner* by *Leopald* *Arch-duke* of *Austria*, at what time the *Sea* of *Canterbury* was *void*, effectually by his letters *endeavourred* and *prevailed*, that

Hubert

Hubert Walter, who had waited on him in his Wars in the *Holy land*, and was then Bishop of *Salisbury* might be advanced to the Arch-bishoprick. While his *Pall* was fetching from *Rome*, he went to *Merton* and professed himself a Monk. He prevailed for a quarter part of the *Revenues* both of *Clergy* and *Laity* for one year, which with the *Plate* and *Ornaments* of the Church then sold were to pay the Kings *ransome*, being 150000 Marks. The King at his return made him Lord *Chancellor* and Chief Justice of *England*, and Governour of all his dominions, who being before Arch-bishop and the Popes *Legate*, wanted no *Authority* that was possible to be laid upon him. In two years after his *preferment*, he gathered to the Kings use, 1100000 Marks, devized the *Assize* of *Bread*, *Weights*, and *Measures*, for *wine*, *Oyl*, and *Corn*, was a great *House-keeper*, built a *Monastery* at *Derham* in *Northfolk* where he was born, *walled* and *Moated* so as the *Water* encompassed the *Tower* of *London*, encreased the *Revenues* of his *Sea* and procured divers *privileges* to it, built a *Chappel* at *Lambeth* by the Monks of *Canterburys* consent hardly obtained, and that not without this exprels condition, that no Bishops should there be *Consecrated*, nor *Abbot* admitted, nor *Orders* administred. He lived twelve years Arch-bishop, both beloved of Prince and people, blamed for nothing but *ambition* in holding so many places of power. Which temporal Offi-

ces on the Popes command, he laid down divers years before his death, which happened July 15th. 1205.

Id. p. 105.

- 76 King John and the Monks of Canterbury rejoiced at *Huberts* death, of whom it seems they stood in some *Awe*; the King when he first heard of it, used this expression, *Me thinks* (quoth he) I am now indeed King of *England*. But the *Event* declared they had no great cause of Joy, for upon a difference amongst the Monks, who had made two *Elections*, the Pope voiding both imposed upon the *See* of *Canterbury* one *Stephen Langton*, a man of great worth, had he orderly entred. The King forbad him entrance into *England*, the Pope hereon interdicts the whole realm, during the time of which, all divine service ceased except baptism, auricular Confession and administration of the Lords supper to such as lay at point of death, and at last particularly excommunicates the King himself, which he little regarded till he perceived the *French* King ready to *Inva*de him, and his own Subjects to desert him. Whereupon he was necessitated to comply with the Pope, to resign his crown and take it from him, paying a yearly pension of a thousand Marks, and at last was poisoned by a Monk. Having first admitted the Arch-bishop into his Land and restored him his revenues, the Arch bishop calls a Convocation at *Osni*as, whither came a young

young man shewing the marks of wounds in his hands, feet, and side, professing himself to be Jesus Christ, and was accompanied by two Women whereof one professed herself the *Virgin Mary*, the other *Mary Magdalen*. But this Counterfeit Christ was for his pains really crucified. Presently after he translates the bones of *Becket* with so great expense at the solemnity, that neither he nor four of his successors were able to recover the debt it cast his See and Church into. He first divided the Bible into *Chapters* in such sort as we now account them, and died July the ninth 1228.

Bp. Godw. p. 108.

In the Raig of *Henry* the third many *Italians* had possessed themselves of the best benefices in *England*, which being much spitted at, certain mad fellows took upon them by force to thresh out their *Corn*, every where, and gave it away to the poor, as also to rob and spoil them of their money and other goods. It was done so openly and so boldly, as it was manifest some great men were at one end of the business. The *Italians* after that time were not so eager upon *English* benefices. *Id. p. 111.* 77

Offa the Son of *Wazmund* a petty King of the *Saxons*, who was founder of *Warrick*, was tall of stature and of a good constitution of body, but blind till seven years old, and then saw, and dumb till thirty and then spake. 78

Sir Rich. Baker Hist. p. 8.

In

- 79 In the Raigh of King *Eichelred* the *Danes* invaded the Land under *Hungar* and *Hubba*, the *Nunnes* of *Coldingham*, to avoid the barbarous pollution of the *Pagans*, deformed themselves by cutting off their upper *Lips* and *Noses*.

Sir Rich. Baker p. 12.

- 80 King *Achelftan* imposed as a Tribute on the Prince of *North-Wales* to pay three hundred *Wolves* yearly, which continued three years, and in the fourth there was not one *Wolf* to be found.

Id. p. 16.

- 81 King *Ælfrid* hunting found a Child in an *Eagle's Nest*, which he nourished and advanced and called it *Nesting*.

Id. p. 17.

- 82 In the Reign of *Canutus*, a Law was made in the *Parliament* at *Oxford*, that upon the *Sabbath* day all publick *Fairs*, *Markets*, *Synods*, *Meetings*, and all secular actions should be forbidden, unless some urgent necessity should require. Also that a Woman Convict of *Adultery* should have her *Nose* and *Ears* cut off. Also that a *Widdow* marrying within a year after her *Husbands* decease should lose her *Joynture*.

p. 23.

- 83 *Canutus* gave a *Cross* to *Winchester* Church worth as much as the whole revenues of the Kingdom for a year,

Id p. 23.

Hocke

Rochebetidus which signifieth scorn and contempt, 84
is a day yearly kept in remembrance of *Hardi-*
Cannus death, being the last of the Danish
Kings that Reigned in England.

Id p. 25.

Edward the Confessor was the first that cured 85
the Kings Evil by the touch.

p. 26.

William the Conqueror landing first in En- 86
gland fell down, and the day of battel his Ar-
mor was put on reversedly, both things which
a weak spirit would have interpreted as a bad
Omen, he did as a good; as that by his fall-
ing he took possession, and his Dukedom would
be turned into a Kingdom.

p 32.

The Saxon way of making knights, was this. 87
The party first at Evening confest himself to the
Priest, then he continued all night in the Church
watching, and applying himself to his private
devotions the next morning he heard Mass and
offered his Sword upon the Altar: after the
Gospel was read, the Sword was Hallowed, and
with a benediction put about his neck; lastly he
communicated the mysteries of the blessed body
of Christ, and from that time he remained a
perfect Knight.

p. 36.

Stigand Arch-bishop of Canterbury would 88
often swear he had not one Penny upon the
earth, when under the earth, as after his
death,

death, was found he had *hidden* great treasures.

Sir R. Baker. p. 40.

- 89 In the time of *William* the Conqueror, *Gawins* body was found, who was fourteen foot long, and was King *Arthurs* Sisters Son. Such a Mortality, that tame *Fowls* for want of some to tend them turned *wilde*. And a great Lord sitting at a *feast* was set upon by *Mice*, and though he were removed from *Land* to *Sea*, and from *Sea* to *Land* again, yet at last was devoured by them.

Id. p. 42.

- 90 *William* the Conqueror dying at *Roan* in *Normandy*, his death was known the very same day at *Rome*, which are a thousand *Miles* asunder.

- 91 *Froissard* relates this story. There was in the time of *Edward* the third of *England* a Knight in *France* named *Corasse*, who could tell any thing was done all the World over, either the very day or within a day after, which he did by the means of a familiar Spirit called *Orthene*, who brought him continual intelligence for divers years together, till he lost him upon this occasion. He had hitherto only heard the Voice, but now had a great mind to see the shape of his Intelligence. The Spirit promised him that the next thing he saw when out of his Bed, should be himself. The Knight rising saw the first thing two straws tumbling one over the other,

other; but desiring his familiar that he might see him in such a shape that he might take more notice of him, the next morning looking out of his Window he saw a most lean and deformed Sow, which he setting his Dogs at, the Sow vanished, and his Spirit Orthone never came more.

Id. p. 44.

King William Rufus trusted not to the prayers of Saints, and therefore would make no intercession to St. Peter.

p. 51.

In the Reign of William Rufus a Tempest blew down in London six hundred Houses; and six beams from the Roofs of Bow-church in Cheapside were driven so deep into the ground, that not above four foot remained in sight, and yet stood in such rank and order as the Workmen had placed them upon the Church. Also Earl Godwins Lands were swallowed with the sea, and now are called Godwin sands.

Id. p. 58.

King Henry the first forbade the wearing of long Hair in England, then much used.

Baker, p. 59.

Thomas Arch-bishop of York falling desperately sick in the time of Henry the first, his Physicians told him that nothing would do him good but to company with a Woman. To whom he answered, that the Remedy was worse than

402 *Historical Collections.* Cent. XIII.
than the *disease*, and so to keep his *Virginity*
lost his *life*.

p. 60.

- 96 In the time of *Henry* the first there was an
Earth quake in *Lombardy* that continued forty
dayes, and removed a *town* from the place
where it stood a great way. A *Pig* was far-
rowed with a *face* like a *Child*. A *Chicken*
hatched with four *Legs*. The *sun* so eclipsed
that the *Stars* were seen. *Gerard* Arch-bi-
shop of *York* sleeping in his *Garden* after *Din-*
ner never awoke.

Id. p. 62.

- 97 *Roger* a poor *Curate* accidentally dispatching
Mass with great *celerity* before *Henry Beau-*
clark, the *Soldiers* were so pleased with it, that
he took him to be his *Chaplain*, and after
made him *Bishop* of *Sarum*. He built five
Castles, viz. *Sarum*, *Devises*, *Sheburn*, *Malms-*
bury, *Newark*, and had taken from him in re-
ady coin forty thousand *Marks*.

p. 71.

- 98 *Requerius* a wicked *Minister* in the time of
King Stephen of a more wicked *Abbot*, with
his wife crossing the *Seas* the *Ship* in the midst
of the *stream* would not stir, the *Mariners*
astonished cast *Lots*, which fell upon *Requerius*,
and so did again, and again, whereupon they
put him and his wife and what he had out of
the *Ship*, which presently as eased of her bur-
then, sailed away.

Id. p. 73.

In

In king *Stephens* time there appeared two Children, a *Boy* and a *Girl*, clad in *Green*, in a stuff unknown, of a strange language and of a strange diet, whereof the *Boy* being baptiz-
ed, died shortly after, but the *Girl* lived to be very aged, and being asked from whence they were, she answered of the Land of *St. Martins*, where there were Christian Churches, but the *Sun* did never rise. But where that Land is and how she came into *England* she knew not.

Sir R. Baker, p. 73.

Sir *William Hawkesford* knight, one of the Chief Justices under *Edward* the fourth, who dwelt at *Annory* in *Devonshire*, a man of great Possessions, fell into such a degree of *Melancholy* that one day he called unto him his keeper, charging him with negligence in suffering his *Deer* to be stolen, and thereupon commanded him that if he met any man in his *Circuit* at night, that would not stand or speak, he should not spare to kill him whosoever he were. The Knight having thus laid his foundation, and meaning to end his doleful daies; in a certain dark night conveighed himself secretly out of his own house and walked alone in his *Park*. The Keeper in his night walk, hearing one stirring, and coming towards him, asked who was there, but no answer made, he will-
ed him to stand, which when he would not doe, the Keeper shot and killed him, and coming to see who it was, found it to be his Master. *Id.* p. 300.

I M M A N U E L.

Historical Collections.

Century XIV.

- 1 **H**enry Earl of Essex having let fall and lost the Kings *Standard* was (born a Monk, and put into the Abbey of Reding, and his lands seised to the Kings use.
Sir Rich. Baker, p. 76.
- 2 When King *Henry* the second of England and *Lewes* of France met between *Tarwin* and *Ar-ras*, there suddainly happened a *Thunderbolt* to lig't between them, which made them break off their *Conference*, and at another *Meeting* the like *accident* again happened.
Id. ibid.
- 3 Certain Fellows having cut off Arch-bishop *Beckets* *Horses* *Tails*, after that fact all their Children were born with *Tails* like *Horses*, and this continued long in their *posterity*.
Id. p. 82.
- 4 In the raign of *Henry* the second there came into England thirty *Germans* Men and Women who called themselves *Publicans*, who denied *Mairimony*, the *sacraments* and other *Ar-ticles*, who being *obstinate*, the King commanded to be marked with a *hot Iron*, and *whipped*,
which

which they took *patiently*; the Captain called *Gerard*, singing, *Blessed* are ye when men hate you: when they had been *whipt* they were thrust out of *doors* in *winter*, where they died with *cold* and *Hunger*, no man daring to *relieve* them.

Sir R. Baker.

When *Richard* the first had made *Hugh Pudsey* Bishop of *Durham*, and for a great *sum* sold him the Earldom; he said *merrily* amongst his Nobles, Do not ye think me a *cunning* man that of an *old* Bishop can make a *young* Earl? 5

Id. p. 90.

When King *John* in a pursuit of love to a daughter of *Robert Fitz-mater*, called *Maud* the fair, had received a *repulse*, she not consenting to the Kings *lust*, he is said to send a Messenger to give her *poysen* in a *pocked* Egg, whereof she died. 6

Id. p. 101.

When *Jeffry Fitz Peter* Justitiar of England died, who while he lived kept King *John* in some *awe*; the King hearing of it, *swore* that he was now at length King of England, and with great *rejoycing* said, Now when this man comes to *Hell*, let him *salute* the Archbishop *Hubert*, whom certainly he shall find there. 7

Idem p. 103.

King *John* hanged up twenty and eight Welsh *pledges* for the *falseness* of their *Friends*. 8

Id. p. 103.

- 9 A Jew refusing to lend King John Money, the King caused every day one of his great *teeth* to be plucked out by the *space* of seven dayes, and then he was content to give the King ten thousand Marks of *Silver*, that the one *tooth* which he had left might not be pulled out.

p. 106.

- 10 King John by the Monks *Historians* is represented as an *Atheist*, for saying, that after he was reconciled to God and the Pope, never any thing prospered with him. * And that having kill'd a fat *Buck*, should say, See how this *Deer* prospered, yet never heard *Mass*: and that sending for aid to the King of *Morocco*, he promised to turn *Mahometan*.

Sir Ri. Baker, p. 109.

- 11 In King Johns time there fell *Hail-Stones* as big as *Goose Eggs*.

109.

- 12 One *Simon Tharvey* a great Scholar, for his pride in learning became at last so utterly ignorant, that he hardly could read a letter in the Book.

Id. p. 110.

- 13 *Matthew Paris* relates, that in the time of King John a Maid in *Leicestershire* being exactly watched, was found in seven years not to eat or drink, but only that on *Sundays* she received the *Communion*, and yet continued full and in good liking.

Id. p. 131.

Simon

Simon Montford gave King *Henry the third* 14
the *Lye* to his face, and that in the presence
of all the Lords, of whom the King stood in
fear, for passing on the *Thames*, and suddainly
taken with a terrible storm, he put on shore
on the next stairs, which happened to be at
Durham house, where *Montford* then lay, who
coming down to the King, told him he need
not fear, the danger was past. No said the
King, I fear not the thunder so much as I do
thee.

Id. p. 133.

Edward the first being Prince, and play- 15
ing when young with a friend at *Chess*, in
the midst of his game without any apparent
occasion he removed himself from the place where
he sat, when suddainly there fell from the
roof of the House a great Stone, which if he
had stayed in his place but never so little, had
beaten out his brains.

138.

Edward the first calling a Parliament at *Salisbury*, 16
admitted no Church-men in it, and
Edward the third at another called but four
Bishops and five Abbots.

Id. 133. 185.

John Earl of Warren being called onto shew 17
by what Title he held his Land, drew out
an old rusty Sword, and then said, He held
his Land by that, and by that would hold it to
his death.

Id. 146.

- 18 King *Edward* the first prohibited *Sea-coal* to be burned in *London*, and the *Suburbs*, for avoiding the noysome *Smoak*.

Sir *Rich. Baker*, p. 147.

- 19 In a *Synod* in *Edward* the firsts days, it was enacted that no *Ecclesiastical* person should have more than one *benefice* with cure of *Souls*.

Ibid.

- 20 In the sixteenth year of *Edward* the first it chanced at *Gascoin*, that as the King and Queen sate in their Chamber upon a *Bed* talking together, a *Thunder-bolt* coming in at a *Window* behinde them, passed betwixt them, and slew two of their Gentlemen that stood before them.

p. 148.

- 21 In the eighth year of *Edward* the second, a Parliament ordained by reason of a dearth, that an *Ox*, fatted with *grass*, should be sold for fifteen shillings, fatted with *Corn* for twenty. The best *Cow* for twelve shillings. A fat *Hog* of two years old for three shillings and four pence. A fat *sheep shorn* one shillings and two pence; *unshorn*, one shilling and eight pence. A fat *Goose* two pence half-peny. A fat *Capon* two pence; a fat *Hen* one penny. But after this law provisions grew so scarce, men not willing to sell, that the law was quickly reversed.

Id. p. 160.

- 22 When *Edward* the third, and *Philip de Valois* their Armies stood encamp't one against another,

nother, a *Hare* starting out before the head of the *French Army* caused a great shoot to be made, whereupon they who saw not the *Hare*, but only heard the shoot, supposing it to be the onset to the battel, disposed themselves to fight, and fourteen Gentlemen for encouragement sake, were *Knighted*, called afterwards *Knights of the Hare*. The Armies withdrew and never struck stroak.

Id. p. 171.

When Edward the third had taken and sunk 23 two hundred *Sail of French ships*, the *French men* leaping into the *Sea*, the *French Courtiers* being not willing to be Messengers of such bad news, set on the Kings *Jester* to give notice of the overthrow. Which he did thus. Oftentimes he repeated in the Kings hearing, Cowardly *Englishmen*, dastardly *Englishmen*, faint-hearted *Englishmen*. The king at last asking the reason, the *Fool* replied, Because they durst not leap out of their ships into the *Seas*, as our brave *French-men* did; by which the King first understood of the overthrow.

Sir Rich. Baker, p. 172.

Joan second daughter to king Edward the 24 third, was married by *Proxy* to *Alphonfus King of Castile and Leon*; but passing into *Spain* died by the way, and King *Alphonfus* met her instead of celebrating her *Esponsals*, to solemnize her *Funeral*.

Ibid.

In

- 25 In the Family of the *Hastings* Earls of *Pembroke*, it is memorable that for many generations together no Son ever saw the Father. The Father being always *dead* before the Son was *born*.

Id. p. 210.

- 26 In the dayes of *Richard* the second, an Image of *VVax* made by *Negromancy*, spake certain words. *viz.* The *head* shall be cut off, lift up aloft. The *Feet* shall be lift above the *head*.

Id. p. 222.

- 27 *Henry* the fifth being Prince, coming to *rescue* one of his Servants that was *endited*, was *resisted* by the Lord Chief Justice, whom he struck in the *face*. For which the Lord Chief Justice *committed* him to the *Fleet*. The Prince suffered himself to be *led* to *Prison*. The King his Father *bearing* of it, was exceedingly *pleased*, that he had a Judge of such *courage*, and a Son of such *submission*.

p. 234.

- 28 When King *Henry* the fifth Crowned his Queen, the Coronation *Feast* was all of *Fish* because in *Lent*.

p. 251.

- 29 *William* a *Seven Oak* in *Kent* was taken up an *Infant* of unknown Parents, but by Charitable people was *Baptized*, and brought up, and bound *Apprentice* in *London*, and came at last to be *Mayor* of the City.

255.

In

Pem-
tations
The
was
In the time of *Henry* the fifth seven *Dolphins* 30
came up the River *Thames*, whereof four were
taken.

Ibid.

O.
an I-
ake
cut
bove
The Earl of *Salisbury Montacute* was so ter- 31
rible in *France*, that his very Name frightened an
Army of forty thousand from the Siege of a
Town; The Souldiers issuing out and crying,
St. George of Salisbury.

Id. 286.

I.
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on
In the Raigh of *Henry* the sixth in his eigh- 32
teenth year, all the *Lions* in the *Tower* died. In
the twenty second year a deep River near *Bed-*
ford stood still, and for three miles was dry. In
his thirty sixth year it rained *Bloud*.

Sir Rich. Baker, p 286.

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n
At a Sergeants *Feast* kept in the Raigh of 33
King *Edward* the fourth, the Lord *Treasurer* was
placed above the Lord *Mayor*. The Lord *May-*
or presently departed with the *Aldermen* and
the rest, without tasting the *Feast*.

Id. 253.

Edward the fourth sent a score of *Cottswold* 34
Ews and five *Rams* as a Present to the King of
Arragon, which have there so encreased, that it
hath proved a great detriment to *England*.

Id. 256.

Within the space of half a year one Parlia- 35
ment Proclaims King *Edward* the fourth an
usurper, and King *Henry* the sixth a lawful King.
And another Parliament Proclaims King *Edward* a
lawful

lawful King, and King Henry an *Usurper*. So uncertain and unstable are all humane affairs.

Id. p. 304.

- 36 About the year one thousand three hundred eighty two, the Pikes of *Boots* and *Shoes* were of such length, that they were fain to be tyed up to their knees; insomuch that *Laws* were made to restrain them, that they should not be made above two *inches*.

Baker, p. 310.

- 37 King Henry the seventh being before by *law* attainted, when he was *Crowned* King, it was resolved by all the Judges, that the possession of the *Crown* takes away all other defects.

p. 341.

- 38 The Earl of *Oxford* entertained King Henry the seventh at his Castle at *Heningham*, and at the Kings going away, the Earls *Servants* stood in their *Livery* Coats and *Cognisancies* ranged on both sides to make the King a *Lane*, whereupon the King called the Earl to him and said, My Lord, I have heard much of your *Hospitality*, but I see it's greater than it's spoken, these *handsome* Gentlemen and Yeomen that I see on both sides of me are sure your *Menial Servants*; at which the Earl *smiled* and said, It may please your *Grace*, that were not for mine *ease*. They are most of them my *retainers*, and are come to do me *Service* at such a time as this, and chiefly to see your *Grace*. Whereat the King *startled* a little and said, By my faith my

my Lord I thank you for my good *cheer*, but I may not endure to have my *Laws* broken in my *sight*; my *Attorney* must speak with you about this. And it's part of the *report*, that it cost the Earl for his *composition* fifticent thousand Marks.

Sir R. Baker, p. 356.

Pope *Alexander* the sixth died of *poysen* by 39 this *accident*. In the two and twentieth year of *Henry* the seventh, he went to *supper* in a *Vineyard* near the *Vatican*, when his Son *Valentinus* meaning to *poysen* *Adrian* Cardinal of *Cornelle*, sent thither certain *Flagons* of *Wine* infected with *poysen*, and delivering them to a *Servant* that knew nothing of the matter, commanded him that none should *touch* them but by his *appointment*. It happening the Pope coming in before *supper* and being *dry*, called for *drink*, his own *provision* being not yet come, the *Servant* that had the *poysened Wine* brought it to the Pope, and while he was *drinking*, his Son *Valentinus* came in and *drank* of the same; whereby they were both *poysened*. The Father died, the Son outlived it, though with long *languishing*.

Sir R. Baker, p. 356.

In the twelfth year of *Henry* the seventh at 40 the Town of *St. Needs* in *Bedfordshire* on *Bartholomew* day, there fell *Hail-stones* that were measured eighteen *inches* about.

p. 360.

King

- 41 King *James* the fourth of *Scotland* intending to War against *England*, as he sate in his *Chair*, an old man of a *Venerable aspect* and clad in a *Blew Garment*, came to him, and leaning on the *Chair* where the king sate, said, I am sent unto thee to give thee *warning* not to proceed in this *War* thou art about, for if thou dost, it will be thy *ruine*. Which said, he pressed through the *Company*, vanished out of *sight*, and could not be *heard* of more. But the King would not be *diverted*, and was in the year one thousand five hundred and thirteen slain at *Hodderfield*.

p. 372.

- 42 Cardinal *Woolsey* had a thousand people in his *household*, whereof some were Lords and Knights.

Baker, p. 402.

- 43 In the year twenty fifth of *Henry* the eighth one *Pavier* Town-Clark of *London* hanged himself. Of whom *Hollingshed* reporteth, that he had sworn a great *Oath*, that if he thought the King would set forth the *Scriptures* in *English*, rather than he would *live* to see that day, he would *cut* his own *throat*.

p. 405.

- 44 Sir *Thomas More* Lord Chancellor of *England*, his Father at the same time being a Judge of the Kings bench: He would always at his going to *Westminster* go first to the Kings Bench and ask his Fathers *bleffing*, before he went to sit in *Chancery*.

p. 406.

Anne

Anne Bullen condemned and going to Execution called one of the *Privy Chamber* to her, and said unto him, Commend me to the King, and tell him he is *constant* in his *course* of advancing of me, for from a *Private Gentlewoman*, he made me a *Marquess*, from a *Marquess* a *Queen*, and now he hath left no higher degree of *Worldly honour*, he hath made me a *Martyr*. *Id. p. 408.* 45

Richard Read Alderman of *London* refusing to pay his *Assessment*, was sent a *Sollier* into *Scotland* by *Henry the eighth*, and there taken *Prisoner*. 46

Id. p. 426.

In the eighteenth year of *Henry the eighth*, there was a *proclamation* made against all unlawful games, so that in all places, *Tables*, *Dice*, *Cards*, and *Bowls* were taken and burnt, but this order continued not long, for young men being thus restrained fell to *drinking*, *stealing* *Conies*, and other worse *misdemeanours*. 47

Id. 424.

About the fifteenth year of *Henry the eighth* divers things were brought into *England* whereof this *Rithme* was made, 48

Turkeys, *Carps*, *Hops*, *Pickrel* and *Bare*,
Came into *Eng'land* all in one year.

The six Articles on which the *Martyrs* were put to death in the times of *Henry the eighth*, and *Queen Mary*, were these following. They were condemned that held, 49

I. That

- (1. That the *body* of Christ was not really present in the *Sacrament* of the Lords Supper after *Consecration*.
2. That the *Sacrament* might not truly be administered under one kind.
3. That Priests entred holy *orders* might marry.
4. That *vows* of Chastity entred into upon mature *deliberation* might not be kept.
5. That *private* Masses were not to be used.
- (6. That *Auricular Confession* was not necessary in the Church.

p. 426.

50 Judge *Morgan* who gave sentence against the Lady *Jane Gray*, fell mad, and in his raving cried continually to have the Lady *Jane* taken away from him, and so ended his life.

p. 459.

51 In the thirty seventh year of King *Henry* the eighth on *Tuesday* in *Easter* week, *William Foxly* Pot-maker to the *Mint* of the *Tower* of *London* fell asleep, and could not be waked with pinching and burning, till the first day of the next *Term*, which was full fourteen dayes, and when he awaked he was in all points as if he had slept but one night, and lived forty years after.

Id. p. 428.

52 In the sixth year of *Edward* the sixth at *Middleton stony* eleven Miles from *Bristol*, a woman

woman brought forth a Childe which had two perfect *bodies* from the *Navil* upwards, the *Legs* for both the *bodies* grew out of the midst where the *bodies* joyned, and had but one *Issue* for the *Excrement* of them both. They lived eighteen dayes and were women children.

Id. p. 448.

When the Duke of *Northumberland* went out of *London* in defence of the Lady *Jane*, he said to the Lord *Gray*, See how the people *press* to see us, but not one saith the Lord *sped* you.

p. 451.

Queen *Elizabeth* while her Sister *lived*, being asked what she thought of those words of Christ, *This is my body*, whether she thought that was Christs *body* in the *Sacrament*, after a little *pause*, is reported to make this answer.

Christ was the word that spake it,

He took the Bread and brake it,

And what the word did make it,

That: believe and take it.

Which served her turn to escape that *snare*, which by a direct answer she could not.

Sir R. Baker, p. 459.

Queen *Mary* being resolved to restore what Lands were alienated from the Church by *Henry* the eighth, when it was told her that it would be a great *diminution* to the revenues of the *Crown*, she answered she more valued the *Salvation* of her *Soul*, than a thousand *Crowns*.

Id. p. 463.

- 55 The day that *Ridley* and *Latimar* suffered, at *Oxford Gardiner* would not go to *Dinner*, though the old Duke of *Northumberland* invited him to dine with him, till after four of the *Clock*, and the reason was, because he would first hear that they were *burnt*: and as soon as word was brought, he said, Now let's go to *dinner*, where sitting down and *eating* merrily he fell into such *extremity*, that he was taken from the *Table*, and carried to his *Bed*, where he continued fifteen daies without *voiding* any thing by *urine* or otherwise, which caused his *tongue* to swell in his *mouth*, and so died.

Id. p. 463.

- 56 The Lord *Starton* for a *Murder* was hanged at *Salisbury* in a silken *Halter*.

Id. p. 463.

- 57 When *Cranmer* was *burnt*, and his whole body *consumed*, yet his *heart* remained *untoucht* with the *fire*.

463.

- 58 In Queen *Maries* dayes there died for *Religion* five *Bishops*, one and twenty *Divines*, and of all sorts of *men* and *women* two hundred seventy and seven.

p. 469.

- 59 *Tobacco* was first brought into *England* by one *Ralph Lane* in the year one thousand five hundred fifty six, the twentieth of Queen *Elizabeth*.

p. 529.

Lopez

Lopez being executed for *Treason* against *Queen Elizabeth* at *Tyburn*, professed that he loved the *Queen* as well as he did *Jesus Christ*, which was cause of laughter to them that knew him to be a *Jew*.

Id. p. 553.

Peter Bourchet a Gentleman of the Temple, supposing it lawful to kill those who were Enemies to the Gospel, assaults *Hawkins* the famous *Mariner* instead of *Hutton* and wounds him, for which he was sent to the Tower, where taking a brand out of the fire he struck out the brains of one of his keepers called *Hugh Langworth*, for which fact he was condemned of Murder, and his right hand cut off, and nailed to the Gallows, and himself thereon hanged.

Baker, p. 564.

It's reported of *Sir Thomas Cheyney* Lord Warden of the *Cinque Ports*, that his Pulse beat three quarters of an hour after he was dead, as strongly as if he were alive.

Id. p. 577.

In the third year of *Queen Elizabeth* a Mare brought forth a Foal with two Heads and a long Tayl growing between them. A Sow farrowed a Pig with two bodies, eight feet, and but one head. A man-child was born at *Chichester* having Arms and Legs like to an Anatomy, the breast and belly monstrous big, about the neck a great Collar of flesh and skin growing like the Ruff of a shirt.

Id. p. 577.

- 64 One Richard Heydock of New Colledge in Oxon, a Dr. of Physick pretended to Preach in his sleep, was by King James discovered to be a Mountebank.

Id. p. 591.

- 65 Sunday the twenty fourth of October one thousand six hundred and three, an Exemplar Penance was imposed on Sr. Pechsal Brockæ Knight, which was to stand at Pauls Cross in a white Sheet holding a stick in his hand, having been formerly convicted before the high Commissioner for many notorious Adulteries with divers women.

Id. p. 602.

- 66 In the year of our Lord one thousand six hundred and nineteen, one Bernard Calvert of Andover, rode from St. Georges Church in Southwark to Dover, from thence passed by Barge to Calice in France; and from thence returned back to St. Georges Church in the same day, setting out about three of the Clock in the morning, and returned about eight of the Clock in the evening, fresh and lusty.

Sr. R. Baker, p. 605.

- 67 Sr. Francis Michel a chief assistant to Sr. George Montpeyson, was degraded and made to ride with his face to the Horse Tayl through the City of London, in the year one thousand six hundred twenty and one.

Id. p. 605.

- 68 When King Charles the first went into Spain, Gondamer

V. Cent XIV. *Historical Collections.* 421

Gondamer lying here Embassador, received three hundred pounds of one *Lady* to be Groom of the Stool when the Princess should come, and of another a round *sum* to be Mother of the *Maids*, and of divers others the like for other places.

p. 605.

George Abbot Arch-Bishop of *Canterbury* 69 shooting at a *Deer*, the Arrow glancing kill'd a man.

Id. 615.

In the fifth year of *Queen Mary*, within a 70 mile of *Notingham* so great a Thunder happened, that it beat down all the Houses and Churches thereabouts : many were hurt, and five or six men were slain, and yet their flesh and skin not perished ; and *Hail-stones* fell fifteen inches about.

Id. p. 466.

In the second year of the Raign of King 71 *James*, a strange Accident hapned to the terror of all *Murderers*, which was this: One *Anne Waters* enticed by a lover of hers, consented to have her Husband strangled, whom they buried secretly under a Dunghil in the *Cow-House*, whereupon the man being mist by his Neighbours, and his wife making shew of wondering what was become of him ; it pleased God that one of the *Inhabitants* of the Town Dreamed that his Neighbour *Waters* was strangled, and buried under the Dunghil in the *Cow-House* ;

and upon declaring of his *Dream*, search being made, the *dead body* was found; The wife was apprehended, confessed the *Fact*, and was burned.

Id. p. 614.

- 72 In the year one thousand six hundred and thirteen, on the seventeenth of *April* in the Parish of *Standish* in *Lancaster*, a Maiden Child was born having four *Legs*, four *Arms*, two *Bellies* joyned to one *Back*, one *Head* with two *Faces*, the one *before*, the other *behind* like the *Picture* of *Janus*.

Sr. R. Baker, p. 615.

- 73 In the year one thousand six hundred and thirteen, on the twenty six day of *June* in the Parish of *Christs Church* in *Hampshire*, one *John Hiscil* a *Carpenter* lying in bed with his wife and a young child, was himself and his child both burned to death with a sudden *Lightning*, no fire appearing outwardly upon him, and yet lay burning for the space almost of three days, till he was quite consumed to *ashes*.

p. 615.

- 74 In the year one thousand six hundred and seven, the *Sea* brake into *Somersetshire* and *Glocestershire*, and drowned eighty Persons; and did twenty thousand pounds worth of *hurt*; at which *flood*, *Hares*, *Foxes*, *Dogs*, and other several *Beasts* of several *kinds* and *natures*, getting up to the top of the *hills* in the midst of the *waters*, were peaceable together.

p. 614.

The

The twenty seventh day of *May* one thousand 75
 five hundred eighty two, a *rich* Merchants
 Daughter of *Antwerp* came to a most *fearful* and
lamentable End; she being invited to a *wedding*,
 and inending to shew her self in her greatest
gallantry, sent for two *Landresses* to dress her
Ruffs (then greatly in *Fashion*) who bringing
 them home as well dressed as possibly they could,
 yet not to the satisfaction of her foolish *curiosity*,
 she in great *rage* began to *swear*, *curse* and *ban*,
 and t rowing the *Ruffs* on the ground, wished
 the Devil might take her when she wore any of
 them again. In which time by Gods *permission*,
 the Devil in the *shape* of a Gallant *Suitor* came
 to her, and questioning the *cause* of her *rage*,
 she told him how she was *abused* in setting
 her *Ruffs*: He undertook to *please* her, dressed
 them, who *liking* them put them on, and look-
 ing in the *Glass* was very well *pleased*, but
 while she was so doing the Devil *kist* her,
 and writhing her *neck* kill'd her. Great pre-
 parations were made for her *Burial*, and when
 four men went to move the *Coffin*, they could
 not, then six tried, but could not, they opened
 the *Coffin*, and instead of the *body*, which was gone,
 there was seen sitting therein a *black Cat*, very
lean, and *deformed*, setting of great *Ruffs*, and
 frizzling of *Hair*, to the great *fear* and *won-*
der of all the *beholders*, and in'tance of Gods
displeasure against *Pride* and fantastical *Curiosity*.

Peter Stubs, Anatomy of Abuses, p. 44.

- 76 The eighth day of *February* one thousand five hundred seventy eight, eight Citizens of *Swaben*, whose names were *Adam Giebens*, *George Kepel*, &c. being the Lords day, would needs go to a *Tavern*, and so came to the house of one *Anthony Hage* a pious person early in the morning and called for store of all sorts of *Wine*. The *Host* told them they should have none till *Divine Service* were past, and counselled them to go to Church. But they all (except *Adam Giebens*) told him they loathed that exercise. And when the good *Host* would give them none, and commanded his *Servants* they should not, he went to *Sermon*. They fell to *Swearing* and *Cursing*, and wishing the *Devil* should break their necks if they went thence till they had *Wine*: straightway the *Devil* in the shape of a young man appeared, bringing in his hand a Flagon of *Wine*, and demanding why they caroused not, and drank to them, saying, Good Fellows be merry, ye shall have *Wine* enough, for you seem lusty lads, and I hope you will pay me well, who inconsiderately answered, they would pay him or else they would gage their necks, yea their bodies and Souls. Thus they continued swilling, till they could hardly see one another. At last the *Devil* their *Host* told them they must pay the *Shot*, whereat their hearts waxed cold. But the *Devil* comforting them, said, Be of good Cheer, for now you must drink *boyling Lead*,
Pitch

Pitch and *Brimston* with me in the pit of *Hell* for evermore. Hereupon he made their *Eyes* like *Flames of Fire*, and as broad as *Sau-cers*. Then began they to call for *mercy*, but it was too late, and e're they could *speak* again, the *Diuel* prevented them, brake their *necks* and threw horrible *Flames of Fire* out of their *mo*. Thus all these (except *Adam Giebens* who counselled them to hear the *Sermon*, and gave an account of the whole *passage*) miserably *perished*; and are thus recorded as a terrible instance of Gods severe displeasure against prophane drunkards.

Stubs Anatomy, p. 78.

The fourth day of *July* one thousand five hundred and eighty, two drunken *Varlets* called at an *Inn*, and late *swilling* so long in the Town of *Nakershofew* in *Almain*, till they were as drunk as *Swisses*; Then one of them pouring forth *Wine*, *caroused* to his Fellow, the other *pledging* him, asked to whom he should *drink*, quoth this *Varlet*, drink to God. This done, he asked his Companion of which *wine* God should *pledge* him, of the *new* or of the *old*. He answered, of whether thou wilt. Then he taking the new *Wine* in his *hand* filled the *Cup* therewith, and reaching forth his *hand* as high as he could, as though God should have *pledged* him indeed, said these Words, God I would fain know what *Wine* thou lovest best. This new *Wine* is good enough and too good for

for thee, if thou hadst sent *better* thou shouldst have had *better*, but such as it is take it, *pledge* me quickly, and *carouse* it off every sope as I have done to thee, if not, thou dost me *wrong*. Having thus stretched forth his *arm* with the Cup of *wine*, and withall having uttered forth these *words*, the Lord proceeded in *Judgment* against him, causing his *arm* to stand *stedfast* and *unmoveable*, so as he was not able to *pull* it to him, nor to *stir* his body out of his *place*, and in this *Agony* he remained a long time after, his *Countenance* not changed, but rolling his *Eyes* to and fro, *fearful* to behold. And as for *breath* there was none perceived to come forth of him, nor yet to *speak* one *word* he was not able, and yet for all that seemed to every one to be *alive*. After this the people assayed to *remove* him from that *place*, but they could not by any *strength*. In the *end* they tied *Horses* to him to draw him thence, but they could not do it. Then they assayed to *burn* the *House*, and him withall, but no *Fire* would once take hold of the *House*. Wherefore when they saw all their *wayes* and *devices* to be *frustrate*, perswading themselves that God had made him a *spectacle* to all *drunkards*, they surceased their *enterprises* any further, and wished the *will* of the Lord be done. And in this *place* and *Case* standeth this *blasphemous* *villain* to this day. The other drunken *Beast* his *Companion* they hanged upon a *Gibbet* before

before the door of the same House, as he well deserved.

Stubs Anatomy of Abuses, p. 79.

A young man dwelling in *Lincolnshire*, being 78
a grievous swearer and his usual oath was, *Gods blood*, lying on his death bed, the people perceiving nigh his end, caused the *Bell* to be tolled for him, which he hearing, rusht up in his *Bed* vehemently saying, *Gods blood* he shall not have me yet. With that his blood gushed out, some at his *Toes end*, some at his *urist*, some at his *Nose* and *mouth*, some at one joynt of his *body*, some at another, never ceasing till all the *blood* of his *body* was strained forth. -- And another dwelling in *Conglition* in *Cheshire*, whose common oath was to swear by *Gods Armes*, had his *Arme* hurt by a *Knife* and could not be healed by any means, but it rankled, festered, rotted, fell away *piece-meal*, and through the anguish of it he lastly died. -- A woman likewise in *London* coming into a *shop* to buy certain *Merchandize*, forswore herself; and the excrements which naturally should have descended downwards, came forth at her *mouth* and she died miserably.

Stubs Anat. of abus p. 98.

The *Lacedemonians* sending their *Embassadors* to *Corinth* to conclude a peace, they coming thither and finding the people playing at *Dice*, and *cards*, and other unthrifty games, returned back *re infecta* saying, it should never be reported

reported that they would joyn in league with Dice-players and Gamesters. -- Alexander Severus made a Law that banished all gamesters out of his dominions and confiscated their goods, and they were counted as mad men ever after. And in England, Richard the second forbad all kind of gaming, and namely Dice-playing. Henry the fourth ordained, that every Dice-player for every time playing, should be imprisoned six dayes. Edward the fourth ordained, that who kept gaming Houses should suffer imprisonment three years, and forfeit twenty pounds, and the players two years and forfeit ten pounds. King Henry the seventh made a law that every Dice-player should be imprisoned all day, and the Keeper of the Dicing house to forfeit for every offence, six shillings eight pence, and to be bound to recognizance to good behaviour. King Henry the eighth, that he that kept Dicing Houses should forfeit forty shillings, and the players to forfeit six shilling and eight pence.

Mr. Stubs Anatomy, p. 133.

- 80 Upon the thirteenth day of January being the Sabbath day in the year one thousand five hundred eighty three, there resorted an infinite number of people, men, women and Children to the Bear Garden in London, and all being come together and mounted upon their Scaffolds and Galleries, in the midst of their Jollity the whole building and frame of Scaffolds, (not one stick standing) fell down, so
that

that near three hundred persons were wounded, lamed, bruised, crushed, almost to death, and seven kill'd outright; and a little before when *multitudes* were met at a *Play-house*, the *earth* did so *shake* and *quiver* as though all would have fallen down; whereat the people being *amazed*, leapt down from their *places*, whereby many had their *Legs, Arms, and Backs*, shrewdly *maimed*.

Stubs Anatomy, p. 134.

Mr. *Stubs* who Printed his Book in the year 81
one thousand five hundred and ninety five, speaks
of several *wonderful signes* and *dreadful tokens*,
as *Earth-quakes*, the removing of *earth* from
place to place, viz. *Mareley hill* in *Hereford-*
shire. The *sea* overflowed their *banks* to the
destruction of thousands. *Elements* to send forth
flashing *Fires*, and to rain down *Wheat*: won-
derful *Eclipses*, and dreadful *Conjunctions* of *Stars*
and *Planets*, such as not the like read of this
thousand years. *Comets* and blazing *Stars*, *Fie-*
ry Drakes, men fighting in the *air*. Many
ugly *Monsters*, and fearful *mishapen Creatures*
born both of men and Beasts. All which God
meant for mens *amendment*, yet the *generality*
then and so now remain *impenitent*.

Stubs, p. 141.

In the *Diet* at *Augusta*, a dispute arising what 82
Nation was most *ingenious*, whether the *Ita-*
lians, Spanyard, Germans, &c. A certain *Span-*
yard and *German* being present agreed, and
made

made a *bargain* that he of them that could most ingeniously *steal* should receive from the other twenty *Ducats*. The *Spaniard* undertook to take away Eggs from a *Bird* sitting in her *nest*, and not disturb the *Bird*. The other bid him shew his *skill*, and he would then let him see his. They therefore went forth of the City, and chose *Judges* with them. The *Spaniard* having found a *Bird* sitting on a *Tree* puts off his Silken garments, his Chain of Gold, his *Sword* and *Dagger* and his other ornaments, and layes them down by the *Tree*, and so climbs up to the top of it: at which the *German* running, takes up and goes clean away with them, the *Spaniard* in vain looking on him from the top of the *Tree*. The *Judges* pronounce the *German* more witty and ingenious than the *Spaniard*.

Otho. Meland. Jota Sena. p. 18.

- 83 The Inhabitants of *China* have an especial care for the timely *marrying* their Children before they are *debauched*, insomuch that while their Children are *infants*, the *Parents* will solemnly *contract* them. And in their *Marriage* they have this *custom*, that the *Husband* brings a *Portion* to his *Wife*, in the presence of the *Friends* of both parties, which she immediately gives to her *Parents*, for their care and cost in breeding, which if they have need the *Parents* may spend, if not, they give again to the daughter to give to her *Sons*, or spend

spend at her pleasure. So that amongst them, he is held to be most rich that hath most daughters.

Juan Gonçales. Hist. de la China. p. 44.

In the Provinces of *China* near *Tartary*, they 84 have this remarkable custom. Their Law requires all men and women to marry by such an age, or else to profess Religion and live single. Now those that can match themselves may, but for those that cannot they have this Provision. The Governour and Viceroy in each Province appoint a certain time and chief City, at which, and to which, all those who are willing to marry may and do come both men and women, where twelve principal men are appointed Judges, before whom they present themselves, who take their names and qualities of their persons, and substance wherewith to endow their Wives, and then of the number, and if they find more of the one Sex than the other they cast Lots, and the supernumeraries are reserved to be first provided the next year. Six of these Judges divide the men into three parts. The very Rich, the Indifferent, the Poor. The other six Judges the mean while divide the Maids into the Beautiful, the indifferent, the unhandsome. Which done, the Judges give the beautiful to the very rich, and they give what the Judges appoint to them. The indifferent rich to the indifferens handsome, who pay nothing for them. And the unhandsome

to the poor men with the money the rich paid divided by equal portions. Thus in one day they are all *Married*, though peradventure not all well contented.

Id. p. 46.

- 85 The King of *China* besides his Queen, makes choice of thirty *Concubines* of the most beautiful Ladies in his Kingdom, who live in the Royal palace while he lives, and when he dies takes this care for them, that after his obsequies are past, his successor doth cause these thirty *Concubines* to be most curiously and rich arrayed, and then placed in a large Hall, so veiled that none may know them or see their faces. Which done there enter into the Hall thirty of the *Principal* Noble men, whom the dead King nominated in his Will, either according to their age or nomination, and each of them takes one of those Ladies so veiled and accoutred by the hand, and so leads her to his own house, and there keeps her for his *VVife*, and highly respects her, having a yearly constant allowance out of the Royal Palace, for her honourable maintenance.

Gonçales Hist. de la China, p. 46.

- 86 Pope *Julius* the third being in the heat of Summer walking in his Chamber without his Gown and Robes; two Cardinals coming to Visit him, drew back, but he called them into his Chamber and told them that their Robes must needs be a great burden to them, who had

had walked in the *Sun*, since he could not endure his in the *shade*, and therefore commanded them, and compelled them, though unwilling, to lay *aside* theirs, and to walk with him in *Cuerpo*. Having thus walked a little while, the Pope asked them, What would our *Romans* say, if they should see us thus walk through the *streets* of the City? They answered, They would esteem us *Rogues* and hardly suffer us to pass from them without *ignominious* usage. To whom the Pope replies, Behold my Brethren, how much we are behold- ing to our *Garments*, that defend us from *In- juries* and procure to us so great an esteem of *Holiness*!

Meiander. p. 33.

When *Tecelius* was sent by Pope *Leo* the 87
tenth with his *Indulgences* into *Germany*, a cer-
tain *Saxon* Carrier came to him and asked him
if he could grant him *pardon*, for not only
those *sins* he had already, but those he should com-
mit hereafter, and told him if he could, he would
give him *ten Crowns*. The Monk paused up-
on it, and told him it was a difficult case, but
yet if he would give *thirty*, his power from Pope
Leo did extend to *pardon*, which was done.
Tecelius rejoicing at the purchase he had made,
returning with his *monies* this Carrier way-lays
him, *Robs* him, and went into the town *Tecelius*
was going to: who being come, *accuses* him
to the Magistrate, the Carrier *pleads*, that he
F f had

had his pardon and so produceth the Popes bull that he had from *Tecelius*. The Magistrate gives Credit to it. *Tecelius* hath the worst of it: and is laugh't and hiss't from the bar with contempt and disgrace.

Otho Meland. Joca seria. p. 55.

- 88 *Hemingius* a worthy Divine relates this Story of a Woman that being grievously troubled with sore Eyes applies her self to a Scholar for remedy, and promiseth him, if he could cure her, a good reward. The Scholar though utterly ignorant, yet out of hope of the reward undertakes it. He takes a piece of paper and therein writes Characters never before seen or heard of, and under them in great Letters,

The Diavel pull out thy Eyes, and fill the holes with Dung.

This Paper fold'd up, and sowed in a Cloth, he commands the Woman to wear about her neck, she obeys and was cured. About a year or two after the Woman had a great desire to see what it was she wore, opens the bag, causeth the Paper to be read, is exceedingly displeased at it, throws away the Paper and her distemper in her Eyes again returns.

Otho Mela. Joca seria. p. 91.

- 89 *Jacobus Latomus* who had written against *Luther* being near unto death, caused to be called to him some of those they call *Magistri Nostris* at Paris, and said with grief and deep sighs; I have therefore call'd you together, that I might

testifie

justify unto you that the Doctrine of *Luther*, which you so furiously persecute, is the true Doctrine of Christ, the Apostles and the Church; and that which you defend is wicked and devilish, and that for writings, which against my conscience knowingly and wittingly I have put forth, I am a damned wretch. When they amazedly beheld him, some of the wiser sort advised him not to despair of Gods mercy, though he judged he had done amiss. He discourses to them concerning the banishments, punishments, and death, that through his means many had suffered: adds, In vain do you labour to comfort me, for I am sure I am damned; and with this word ended his wretched life.

Otho Meland. 107.

In the year one thousand five hundred twenty six, two brethren, whose names were *Thomas* and *Leonard Schyckers* living near a City called *Mullegas*, met on the seventh of February at the House of their Father, with other of their Opinions, being *Anabaptists*, and having spent the night in *Enthusiastical discourses* and gestures, early in the Morning *Thomas* commanded his brother *Leonard* to kneel down before his Father, and the rest of the Company who advised him that he would not do any thing unfitting, he replied, nothing could be done there but what was the will of the heavenly Father, and suddainly drawing out his Sword cut off his Brothers head; which done,

while the company *astonished* were *lamenting*, he ran forth into the *street* and *cried*, The day of the Lord is at *hand*, and that *great things* were done that Morning, and the *will* of the *heavenly* Father was done. The *fact* being *divulged*, he was *apprehended*, *condemned*, and therefore *justly executed*.

Id. p. 124.

- 91 A certain aged *Inn keeper* of a considerable *estate*, who had only one *child* and that a *daughter*, entertained a *stranger* into his *service*, who was *poor* but *industrious*, and having obtained the good *Will* of his Masters daughter, but being *poor*, though otherwise *respected* by his Master, could not gain her Fathers *consent*. The Host, wife and daughter going to the *Baths*, left the *administration* of his House to him. It happened the first *night* to come a Merchant, whom he *kill'd*, buried in the *Stable*, sold his *Horse* and *cloths*, and took all he had, no one living besides himself *conscious* to it. The Master returning found all things to his good *content*. Not long after, he shews his Master a *Letter*, which he pretended was sent from his *Friends*, which acquainted him that his Father was *dead*, and they had sent him eighty *Crowns* to *furnish* him with *Horse* and other things for his *Journey*, to look after what *estate* was left him. He *desired* leave to go, and tell his Master that he would not buy a *Horse*, nor carry so much *money* with him, but

but left it with his Master, and said, he would rather *live* in that City than any where else. He goes, returns, and feigning things concerning what was left him, he puts the rest of his stolen money into his Masters hands, who hereby was perswaded to gratifie his daughters desire, and gave way for her to marry him; and his Father in Law dying, enjoyed all his goods, and living in good repute for many years, and arrived to the chiefest Magistracy in that City; but being perpetually tormented with the terror of his own conscience, being one day sitting amongst his brethren the *Magistrates* in judgement on a *Murderer*, he having given his Sentence to the Condemnation of him, he arose, acquainted them with his Murder and Theft, and desired the same Sentence to be passed against him. They supposed him distempered with *Melancholy*, but he replied, That though they judged him innocent, and as to other gross offences he was faultless, yet of this he was guilty, and if they would send, they should find the bones of the Merchant in the Stable. They sent, found him so, and condemned him, who went most willingly to his Execution, where with the other he was beheaded.

Otho Meland. p. 128.

A *Silesian* Noble man having invited guests, 92 and the hour of Dinner come, his provisions ready, his Guests excused themselves; at which being provoked to passion, he brake forth

into these words, Let all the Devils come if no man will. This spoken, he went to Church and heard the Preachers sermon. But being there, behold, the Guests he wisht for came in monstrous and strange shapcs on Horse-back, and bid a Servant of the Noble mans go tell his Master that his guests were come. The Servant full of consternation goes to the Church, acquaints his Master, who consults the Minister, and by his advice all his Family went forth of the House, and forgot a Child lying in the Cradle, which they brought not with them. The Devils began to keep revels, to look out of the Windows in the shapcs of Bears and Wolves, of cats, and men, to hold forth the Cups of Wine, and dishes of meats. These when the neighbours and Minister and others saw, Oh said the Father where is my poor infant? Immediately one of the Devils took up the Childe in his Armes, brought him to the Window, and shewed it to them. The amazed Noble man being solicitous for the Child, had a Servant that feared God, whom he askt what he should doe? the good Servant replied, I will commit my life into Gods hand, and in the name of God go in, and by his help bring forth the child. His Master bad him go, and God go with thee and help thee and confirm thy courage. The Minister and people praying to him, the Servant went in and coming before the Chamber in which the
 Devils

Devils were, he fell upon his *knees* and *commended* himself to God, and opened the *door* and saw the Devils in horrible *shapes*, *sitting*, *standing*, *walking*, *creeping*, and all running towards him cried out, *Ho, ho, fellow, what dost thou here?* He notwithstanding being *encouraged* by Divine *assistance*, thus bespake the Devil that had the *Child* in his *Armes*, Deliver me the *Child*. To whom he answered, No by no means, the *Child* is mine, bid thy Master *come* and *fetch* it himself. To whom the *Servant* said, I discharge the *duty* of my *place*, in which God hath set me, and know that what I do in my *office*, will be acceptable to God. And therefore by *virtue* of my *office*, and by the *help* and in the name and *power* of Jesus Christ, I take from thee this *Infant* and *restore* it to his Father, and so took the *Child* and carried it from him. They answered nothing, but crying out, *Oh Knave, Oh Knave*, leave the *Child* or we will tear thee in *pieces*; he not regarding their *threats* came away and brought the *Child safe* to his Father. The Devils after a few dayes *disappeared*, and the whole *family* returned *quietly* into the *House*.

Otho Mel. p. 129. ex Sel. in Genesim.

When *Tecelins* came into *Messina* with the 93
Popes *Indulgences*, preaching in the Morning,
he promised his *Auditors* that in the afternoon
he would shew them a most *excellent* and rare
Relique, to wit, a *Quill* of the Angel *Michael*

chael's wing, which the Devil in the contest with him, mentioned *Rev. 12.* pulled out. The School-master of the place bearing this *Impudent lye*, and dining with *Tecelus* at the *Ministers House*, who having laid his *case* in which his *Quill* was in the *Window*, the School-master took it out *privily*, and filled the *case* with *Coles*. *Tecelus* returning to Preach and *magnificently* speaking of his *relique*, when he opened the *case*, found the *Quill* gone, and *Coles* in the Room. The Devil helpt him at this *loss* to invent this *lye*. Friends, saith he, I promised you to shew the *Quill* of *St. Michaels wing*, but have mistaken the *case*, and instead thereof have brought that in which are some of the *Coles* with which that *glorious* and *blssed* Martyr *Saint Lawrence* was broiled to *death* on a *Gridiron*.

Otho Melander. joca seria. p. 184.

- 94 About one hundred and thirty years since, there was in *Hatzfeld* in *Hassia* a bold and daring *Taylor* that having *kill'd* a *Priest* was *excommunicated* and forced to *flee* his Country, he going to *Rome* for *absolution* from the Pope, feigned that he had *kill'd* two, and paying the *price*, obtained the Popes letters of *pardon* for the *murdering* two *Priests*. Returning with these home, he made his *brags*, that he had yet one *Priest* to *kill*, for which he was already *pardoned*, and that should be the next that *affronted* him, which being *blown* abroad, all

with all the *Priests* of the neighbouring *Diocess* stood
The in great fear of offending this bold *Russian*.

Id. p. 285.

Mi. In the Court of *Charles* the fifth Emperor, 95
a young Noble man had corrupted the *chastity*
of a Lady of Honour: A Capital crime to be
expiated for the terror of others, with no less
punishment than death. The offender therefore
was cast into prison to be beheaded the next
day. Where through fear and dread of death,
he was so changed in countenance and Hair,
which was turned *White*, that when he was
brought forth the next Morning, none of his
familiar acquaintance knew him. The Em-
peror suspected deceit, and that another person
was substituted in his place, but upon search
finding him to be the same, being amazed at
so strange an alteration, his displeasure was
turned into pity, and judging him to have suf-
fered enough already, he forgave him the of-
fence, and spared his life.

Id. p. 187.

When King *Henry* the eighth had upon the 96
intercession of his Nobles pardoned a Murderer,
who shortly after committed the same offence,
and was again interceded for, the King being
extremely troubled, answered, This Villain
kill'd the first man, but I have kill'd the second.
And commanded him presently to be exe-
cuted as he well deserved.

Id. p. 188.

When

- 97 When in the *fight* against the *Persians* a contention arose between the *Arcadians* and *Athenians*, who should *fight* in the first place; The *Athenians* are commended, that in that common danger of their Country, they parted with their *right*, and said, Place us where you will, we shall behave our selves *Valiantly*. So the Duke of *Wirtenburg* (when in a convention of Princes a dispute arose about the order and place of their sitting) he nobly said, Place me behind the *stove* if you please, so we effect what we meet about.

Otho Meland. Foca seria. p. 214.

- 98 When the Duke of *Saxony* made great preparations for *War* against a pious Bishop of *Magdeburg*; The Bishop not regarding his defence, applyed himself to his Episcopal function in the *Visiting* and well governing his Church. And when it was told him, that the Duke was upon his *march* against him, he replied, I will take care of my Churches and trust God to *fight* for me. The Dukes *Espy* understanding this answer, gave his Master an account of it, who hereon dismiss his *Army*, surceast his *Expedition*, and said, He would not *fight* against him, who had God to *fight* for him.

Idem, p. 250.

- 99 A *Bavarian* Priest being ignorant of the *Latin* tongue, pronounced the words in the form of *Baptism* thus: *Bap:iso te in Nomine Patria*

Patria filia & spiritus sancta. Whence arose a great controversy, whether the Child were rightly baptized, or should be again: which *Boniface* Arch-bishop of *Mentis* commanded. But *Vigilius* Bishop of *Salisbury* and other held it sufficient. Which contention grew so high that Pope *Zachary* in the year of our Lord seven hundred forty five, was fain to determine, and concluded the baptism good.

Osbo Mel. p. 400.

A *Westphalian* Noble man delighting in the converse of his parish Minister, who was a handsome and pleasant companion, usually invited him to his House. But being to go from home for some time, and being gone some half mile from his House, he commanded his Servant to return and in his name to require his Lady not to invite or entertain the Minister, much less to go to his House till his return. The Servant returns, but considering the prudence in all to do what was forbidden them, he bethought himself of another message, and so coming to her, told her, That his Lord had sent him to her to desire and require her not to play with or meddle of a great Mastiff that went about the House. The Lady displeased and admiring at this message, bid him tell his Master, that he need not send such a Message, since she never had any such thought, but however she would obey his pleasure. While she was musing of the strangeness of this prohibition,

the

the *Dog* accidentally comes in *place*, whom she feeds and strokes, and at last grew so familiar with, that at last she sat down upon his back. The *Dog* being a surly *Cur* turns back, bites her by the *Arm*, the anguish of which put her into a *feavour*, and that makes her keep her *bed*. When her Lord returning, found her ill and, condoling her sickness, she told him she might thank him and his foolish message for it. He denying that he sent any such questions, calls his Servant who gave him an account why he changed it, and convinced his Master that he did wisely in so doing, as he might and did perceive, by her doing in this what she was forbid. His Master was satisfied and commended his Servants prudence.

Otho Meland. Joca seria. p. 612.

I M M A N U E L.

Legendary Stories.

Century I.

Pope Gregory passing through *Forum Trajanum*, and there minding the great Moral goodness of that *Heathen* Emperor, was moved with compassion over his Soul, and hereupon went into St. Peters Church, and there praying earnestly for him, had this answer; I have heard thy prayers, and have releast Trajan his Eternal torments, but beware for the time to come, thou pray no more for Souls that are damned.

Bosch. 5 part Acad. Peccat. p. 255.

Boschier relates that an Angel appearing to a Hermit, when there came by a spruce Gallant perfum'd, the Angel stoppt his Nose and said, that the youngmans Soul smelt worse than a Carrion Carcass. And out of *Hierom* concerning *Hilarion*, that when one brought him young pease as an offering, which was given him by a Covetous griper, *Hilarion* cries out, Dost thou not smell the stinking scent of Covetousness? cast them to the beasts, and see if they will eat them, which they did, and the beasts refused them.

Idem, p. 50.

John

- 3 *John Gualbertus* a noble *Florentine* on good Friday met one that had killed his brother, whom he having at his advantage intended to have killed, but he craving pardon for Christ's sake, who on that day was crucified, *Gualbertus* heart was so mollified, that he put up his weapons, and told him that he would esteem him hereafter as a Brother. After which, he immediately going into the Church of *St. Miniat* near *Florence* to do his devotion before the crucifix, the *Crucifix* visibly and with noise inclined it self to him, and bowed his head, which miracle so prevailed on him, that he professed himself a Monk in the said *Monastry*.
Id. p. 277.

- 4 *Glicas* reports that when *Zeno* the Emperor had deflowred a Virgin, the Mother of the Maid earnestly prayed to the *Virgin Mary* to revenge that Injury; but the Emperor being a most liberal Prince, the woman was thus answered, We desire to revenge the Injury, but *Zeno's* right hand will not suffer me.
Id. p. 362.

- 5 Of *St. Boniface* it is reported that being but a Lad, he gave away to the poor all his Mother's Corn; she coming into the Granary, and perceiving of it, was exceeding angry, but *Boniface* praying unto God, immediately the Granary was again full. And of *St. Joscias* that retiring with his Companion to the Sea side, having only one loaf, which being beg'd he gave away and comforted his Companion
with

good in this, that they served that God, that fed
other, the Creatures, and behold two ships full
ed to laden with Victuals were driven ashore to them.

Id. p. 366.

Simonides having buried a dead body whom
e found on the shore, was admonished by him,
him that he should not Sail the next day. He
im did not; but saw his company drowned. The
Mi same Simonides being to Sup in a House ready
the to fall down, was sent for to speak with two
oise strangers, with whom going to speak the House
ad, fell down and killed all the rest.

Id. p. 369.

Boschier relates of one that going through
Church-Yards, was wont to pray for the dead,
or where once his Enemies about to set upon him
id were affrighted away with the appearance of
e them as Armed to defend him: and of another
l that was lighted home by four Torches, two
e going before and two behind, who having
t brought him home, told him, They were of
those for whom he prayed.

Bosch. ibid. p. 369.

Grafton reports that he saw the Cheeke tooth
of a Man that was as great as an Hens Egg, and
did weigh ten ounces; the Scull of which man,
he was credibly informed, would hold five pecks
of Wheat, and the Skin bone was six foot in
length and of a marvailous greatness.

Grafton Hist. p. 6.

Moses being a Child spurned Pharaohs Crown. 9
The

The *Magicians* counselled *Pharaoh* to put him to death, which *Pharaohs* daughter prevented by excusing him as done through *Childishness*, she putting burning *Coales* towards his mouth, which he licked with his tongue, whence he had his imperfection in his Speech.

p. 24.

- 10 King *Athelstan* with a stroke of his *Sword* clave a stone an *Ell deep* which stood near to the Castle of *Dunbar*. He having first prayed that God would give some token, that the *Scots* ought to be Subject to the *English*.

Grafton p. 148.

- 11 *Guy* Earl of *Warwick* being revealed in *Vi-*
sion to King *Athelstan*, and found at *Winchester*
City Gate in a *Palmer's Weed*, upon the Kings
Intreaty he encountred in *Hide Mead* with
Colebrand the *Danish Giant*, and then retired
himself to his *Hermitage*, where he lived ma-
ny years and sought his relief at his Wives
Gate, unknown to her amongst the *prior*, which
she daily served.

Id. p. 150.

- 12 When *Methuselah* had lived near five hun-
dred years, God said unto him, *Build* thou an
House if thou wilt, for yet thou shalt live
five hundred years. And he replied, For so
little time, as five hundred years, I will build
no *House*, but rested under *Trees* and *Hedges*,
and so slept as he was wont to do.

Fructus Temporum part 1.

Diocle-

Dioclesians daughters having killed all their *Husbands* were put into a *Ship*, and half a years *provision* with them, and came into *Albion*, where accompanying with *Devils*, they brought forth *Giants*, of whom was *Gogmagog* and *Lanherigan*. 13

Fructus Temp. part 1.

Rheuben of the Tribe of *Issachar* and *Ciborea* his Wife, were the parents of *Judas Iscariot*. His Mother dreamed the night he was begot, that she should bring a child, that would be a *Traytor* to his King and Country. The Child being born they put him into a *Vessel* into the *Sea*, which carried him to the *Isle* of *Scariot*, and was taken up by the Queen of that Country and nourished as her own, but after for killing that Queens Son was fain to fly, came to *Jerusalem*, and was entertained by *Pilate*, who sending him to *Rheuben* his Fathers Garden for *Apples*, which he gathering and not asking leave, killed his Father that resisted him. *Pilate* gave *Judas* what *Rheuben* had, and *Ciborea* his Mother to be his Wife, whom he using unkindly, she bemoaned the death of her Husband, and exposing her Child unto the *Sea*, whereby *Judas* understood she was his Mother, at which being greatly troubled in Conscience, and hearing of Christs Preaching and miracles, followed him in hopes of ease, was entertained by him, and afterward proves his betrayer. 14

Fructus Temp. part. 4. q. 1.

- 15 The Citizens of *Rochester* having abused *St. Austin* whom *Gregory* sent into *England* by casting dirt and guts upon him, *St. Austin* prayed that all the Children that should be born in that City, might have long tails, which accordingly happening, *Adlebrit* King of *Kent* intreated *Austin*, and he by his prayers procured a Remedy.

Id. part 5. M. 4.

- 16 Pope *Benedict* the ninth, after he was dead appeared in a horrible shape. His head and his Tail were like an *Ass*, and the rest like a *Bear*, and he said, Be not afraid, for I was a man as you are, but I thus appear because I lived wickedly as a beast when I was Pope.

Id. part 6. q. 2.

- 17 *Edward* the Confessor King of *England* was a great rev.encer of *John* the *Evangelist*, and one day coming from his devotions, a *Pilgrim* met him, and beg'd his *Alms*. The King gave him a *Ring* from his *Finger*. Many years after two *Pilgrims* coming from *Jerusalem* were accosted by another, who asking them whither they travelled, they answered to *England*. Whereupon he took them a *Ring* and willed them to give it to King *Edward*. They enquiring who he was, he answered, *John* the *Evangelist*, and that they should tell the King that on *Twelfth* day in *Christmas* he should die, and be happy in Heaven with him, and so he disappeared. These *Pilgrims* being then butt twelve miles

miles from *Jerusalem* laid them down to sleep, but *awaking* found themselves in *England*, delivered the *Ring*, did their *Message*. And the King died the same day he was forewarned of.

Fruetus Temp part 6. q. 7.

St. Bernard was Canonized by Pope *Alexander*, and after did so many *Miracles*, that because of the great *multitude* of people, his Abbot *forbad* him to do any more, and he obeyed and did no more. 18

Id. part 7. S. 3.

The *Water* in *Jacobs Well* is of several *Colours*. Three months *pale* as *Ashes*, other three *green* as *Grass*, three months *red* as *Blood*, and three months *clear* as *Water*. And among the *Garamantes* is a Well all day so cold that no man can *drink* thereof, and all the *night* it is so hot that no man can touch it. In *Macedonia* is a Well that *extinguisheth* burning brands, and *kindleth* such as are *quenched*. In *Thessaly* are two *Rivers*, *sheep* who drink of one shall be *white*, of the other *black*, of both *speckled*. Near the *Alpes* is a Well called *Novacris*, that *runneth* at *Summer* and is dry at *winter*. In little *Brittain* there is a Well, the *Water* of which if it be taken in a *Fagle Horn* and poured on a *stone* near to it, though the weather be never so *fair* and *dry*, yet it will *Rain* immediately. In *France* is a Well, the *water* of which is good for *men* and naught for *women*, and so cold that by fire it cannot 19

be made *hot*. In *Sicily* there are *hot baths*, whose waters make *Thieves* and perjured persons blind if it touch their *Eyes*. And in *Ireland* there is a *Lake*, into which if you put a pole or stake, what's above water will continue wood, what in the water will be stone, what still in the ground will be converted to *Iron*.

Polycronicon fol. 14, 17, 19, 20, 29, 30, 36.

- 20 In the first year of *Decius* the Emperor, in the year of our Lord two hundred fifty four, the seven sleepers began to sleep in the mount *Calius*, and so slept two hundred years, and rose about the last of *Theodosius*, and were known to sleep so long by the old monies they had about them.

Polycronicon f. 67.

- 21 Pope *Leo* the sixth, when a Woman on *Christmas* day kissed his hand, he was assaulted with temptation to uncleanness, he thereupon cut off his hand, and had it again by miracle restored.

Id. f. 180.

- 22 *Cunebertus* King of *Lombardy* consulting with one of his Secretaries, how he might kill his Knight *Aldo*, was troubled with the humming of a great Fly, whose foot he cut off with a Knife. *Aldo* suspecting nothing, coming to Court was met by a baling man, who said, Beware *Aldo*, if thou come to Court the King will kill thee. Whereupon he fled to Saint *Romans* Church, and took Sanctuary, and when the King asked him why he did so, *Aldo* told him that he was warned by

by a *halting* man, that he would *kill* him. The King perceived it was an *Evil Spirit*, whose *foot* he had cut off in the shape of a *Fly*, and recovered *Aldo* to grace.

Id. fol. 216.

Of *Adhelme* Bishop of *Sherbone*, it is written that 23
when he was tempted in his *flesh*, he took upon him this *Martyrdom*, that he would hold with him in his *bed* a *fair Maid* as long as he was saying the *Psalter* from the beginning to the end. The same *Adhelme* having said *Mass* at *Rome*, he put back his *Chesible*, supposing his *Servant* had been there, to have took it, and the *Sun-beams* held it up from falling. And *baptizing* a Child that was Fathered on *Pope Sergius*, he demanded of the Child which was but nine dayes old, if *Sergius* had begotten him, and the Child answered that the Pope was *Innocent*.

Id. f. 213.

Charles the Son of *Pipin* King of *France*, hav- 24
ing seized on much of the Churches *possessions*, after his *death* an Angel shewed *Eucherius* Bishop of *Orleance*, how for so doing he was *tormented* body and *Soul* in *Hell*; then by the warning of *Eucherius*, the *Abbot* of *Saint Denis* and *Pipinas* his *Priest* went to *Charles* his *grave*, and turned off the *stone*, and saw a great *Dragon* fly out of the *grave*, but there was no body found.

Id. f. 215.

When the Pope had commanded *St. Bennets* 25
body to be restored to the *Mount Cassin*, the *Monks*
of

of Florence wept and fasted, and prayed, that the body might abide with them, and their prayers were heard so, that the messengers that were sent for it were stricken stark blind.

Polycron. f. 218.

- 26 One *Gingulphus* of *Burgogne* left his Wife because of her spouse-breach, and was afterwards slain by the *Clarke* that kept her. When he was dead many miracles were done by him, but his wife spake evil of those miracles, and said, When *Gingulphus* my husband doth miracles, my *Arse* shall sing, and so afterwards as often as she spake, her lower end would sing with a foul noise.

Id. ibid.

- 27 When *Rollo* the Dane besieged *Cornutum* a City in *Italy*, the Citizens trusted not in their walls nor in their strength, but they took our Ladies *Smock* that *Charles the bald* had brought, with other reliques, from *Constantinople*, and set this *Smock* upon a Pinnacle as if it were a banner, the Enemies made game and shot at it, and were immediately smitten with blindness, and the City thereby delivered.

Id. f. 228.

- 28 Fifteen men and three women led a Dance in *St. Magnus Church-yard* at Christmas night, the Priest offended at them, though his daughter was one of the Company, prayed that they might continue so doing for twelve months, and accordingly they did, without meat or drink or rest.

Id. f. 247.

When

When *William* the Conqueror would have deprived *Wulstan* of his Bishoprick of *Worcester* to have placed in a *Norman*, *Wulstan* took his *pastoral*, and pitcht it in the hard stone at *St. Edward* the Kings feet, that lay there in his grave, that none but himself could take it out, saying, A better man than thou art tooke it to mee, and I take it to him again, Take it away now if thou canst.

Id. f. 273.

Geoffrey Plantagenet Earl of *Anjou* Father to *Henry* fitz *Empress* King of *England*, came of the Children of a Countess that was married only for fairnes of body. She would seldome come to church, and then would not stay the *Mystery* of the *Mass*, which her Husband taking notice of, appointed four *Knights* to hold her in the Church; whereupon she threw of the mantle they held her by, and left two sons that were under the right-side of the mantle, and with two other Sons that were under the left-side, flew out of the church window, and was never seen more.

Polycron p. 294.

Columbus having knowledg in *Astronomy*, and being in a strait for want of victuals, together with his whole army, and foreseeing an *Eclipse* of the moon within few dayes to happen, threatned the *Indians* he would send infinite plagues amongst them, if they did not speedily relieve them, in token whereof they should

should at such a time see the moons light taken from them, which they at first slighted; but when they saw that the *moon* began to be *darkned*, and grow so more and more, and being *ignorant* of the *Cause* thereof, they not only sent them *supplies* of *victuals*, but threw themselves at *Columbus* feet and asked forgiveness.

Rowland. Judicial Astrol. p. 48.

- 32 One being told by a Scholar that he should have his brains beaten out, was hereupon so wary of himself that he would not lye in a *House* for fear the *Roof* should fall upon his *head*, resolving to lye in a *Tent*. But that *resolution* lasted not long, for he durst not trust himself there, for fear the *cross Pales* should fall on his *head*. Then he resolved to lye under some *Tree*, but then he doubted lest in a *windy* night, the *Tree* should fall on him. He durst not go into a *Town* lest the *Tyles* should crack his *crown*; so that whatsoever place he went into, he was *fearful* of himself: at last walking in the *heat* and putting off his *Hat* having a bald *head*, a *Bird* with a *Shell-fish* in his *claws* let it fall and so beat out his *brains*.

Id. p. 189.

- 53 'Tis put upon *Chrysostome* that he affirms that in the *East*, in a City called *Seth* near the *Ocean*, there was a *Society* of men *Twelve* in number, *Students* in *Astrology*, who learning out of *Balaams* prophecy *Numb. 24. 17.* That a *Star* was to appear, gave themselves from year to year,

to observe the *Heavens*, and to wait for its appearance, and for continuation of that observation did at the death of any of the twelve, chose another in his room, by which at last they saw this star.

Id. p. 303.

When the body of St. *Martin* was removed 34
from *Turon* for fear of the *Danes*, and placed at *Antisiodorum* by the body of Saint *German*, many Miraculous cures were wrought, and many gifts were offered, whereupon a contention arose, whose the profit should be, those of *Turon* claiming all, those of *Antisiodore* claiming a part, both from the prerogative of the Church and the dignity of Saint *German*. To end this Controversy a Leper was placed all night to watch between St. *Martin* and St. *German*, and the next morning that side of the body which was towards Saint *Martin* was made perfectly whole, when the other part remained as it was; but being turned the next night towards Saint *Martin* was likewise recovered. And the men of *Turon* had the whole gain.

Gulielm. Malmsh. p. 24.

Gregory the sixth being the occasion of shedding much blood, when he lay on his death bed, there was a great debate among the Cardinals whether he should be buried in St. *Peters Church* with the rest of the Popes. He understanding of it, and having in a large discourse cleared himself, told them, that since his and their judgment might be mistaken, they should refer it to Divine determination, and therefore saith he, Set my body,

H h

35
Aa.

Antecessorum meorum more compositum, before the gates of St. Peters Church, fast shut and bolted, and if God will, I shall enter the gates opening of themselves, then bury me there, if not, then do what seemeth to you best. They doing accordingly, the gates opened of their own accord, and they buried him in the Church with his predecessors.

Gulielm. M. lmsb. p. 48.

- 36 *Berinus* Bishop of the West Saxons having taken ship and that under Sail, having forgot his fardels went out of the ship, and walkt on the Sea to land, and returned again with them.

Gulielm. Malmf. p. 136.

- 37 *St. Swithun* Bishop of Winchester restored a Womans eggs, that were broken by his workmen on the bridge, by making the sign of the Cross.

Id. p. 137.

- 38 *Birastan* Bishop of Winchester using to sing the Mass for the rest of the dead, one night ending all he added these words, *Requiescant in pace*, and was answered by the voices as it were of a great Army out of the graves, *Amen*. This *Birastan* dying suddenly, had little honor done him, till after *Athelwold* that succeeded him, watching before the Saints reliques, he appeared to him with *Berinus* and *Swithun* telling him that he was in glory with them, and therefore should have more respect and a better opinion amongst men

Id. p. 138.

- 39 Whilst *Robert Lotharing* Bishop of Hereford was at court with *William* the Conqueror, *Wulstan* (being then fallen sick at *Worcester*)

or something in his *likeness* appeared to him, and *audibly* uttered these words. If thou wilt see me living, hasten to *VVorcestre* before I die. He having got *leave* of the King, made *hast* towards *VVorcestre*, but the night before he reacht it, *VVulstan* appeared to him, and told him that he had done what *love* required, but it was in vain being *dead*, but bid him *provide* for himself to come shortly after, and that it was no *vain fancy*, he should know by the *token* of his *love* that should be given him. He going to *VVorcestre*, *interred* the Bishop, and after coming away, the *Prior* brought him as a *present* St. *Wulstans* Cap with *Lambs furr*, which he was used to wear when he *travelled*, by which being *warned*, he carefully prepared himself for his own *death*, which hapned in *June* after; *VVulstan* dying the midst of *January*.

Gulielm. Malmf. p. 163.

St. *VVerëburg* the daughter of *Ulfere* King of *Mercia* professing *Chastity* in a Nunnery at *Chester*, when her Country *Farmer* told her that with all his *care*, he could not keep her *Corn* Fields from being destroyed with *Birds*, she commanded him to go and *shut* them all in a *House*. He *astonished* with the strangeness of the *command*, thought at first that she had but *jested*, but perceiving she was in *earnest*, goes into the *Fields* and commands the *birds* in his *Mistress* name to follow him, who presently all obeyed, and he shut them in, but withall made bold with one of them for his *Supper*. His *Mistress* coming very early the next morning, *rebuking* them for their *rapine*.

commanded them to be gone. But they sensible of the loss of their fellow, refused, and by their complaining as they might, signified their grief. She mistrusting some reason, examining her Farmer understood from him that he had eaten one of them, she caused him to bring the bones to her, and making a sign of the Cross with her hand, flesh, and skin, and feathers, and life returned, and the whole company joyfully departed with their restored fellow. *W. Malms. p. 164.*

- 41 Saint *Fridswide* being a *Saxon* Kings daughter, and earnestly pursued by a King, who desired her in marriage, fled from him into *Oxford*, he following her was no sooner entered the *Gates* but on her prayers was smitten blinde; and on his entreaties to her upon her prayers was restored. Hence it was that following Kings were along time after afraid to enter that City.

Id. p. 166.

- 42 The *Romans* in their rage in the tenth year of *Brettrek* King of the *West Saxons* cut off and put out the tongue and Eyes of Pope *Leo*, and drove him from his seat, who was after by divine grace restored to his speech, sight, and place. *H. Hunting. p. 197.*

- 43 When *Harold* and his sister *Queen Edgith* unknown to the King, had gathered a vast summe of Money, viz. four pence of every *Hide* of Land, they perswaded the King *Edward* the Confessor to goe into his Treasury to see this money, who coming thither, and seeing the devil sitting upon it, asks him what he did there, he answered him, that he there watched his own money. The King conjuring him to tell how that Money came to be his, was answered, because it was unjustly taken from the poor; whereupon the King ordered the money to be restored, which was accordingly so done. *Roger Hoveden. f. 256.*

- 44 An Ignorant Priest having with much difficulty and many Mistakings fumbled over those three Names *Shadrach*, *Mesech*, and *Abednego*, when they again occurred in the same chapter, in stead of venturing on them any more, makes use of this Periphrasis, viz. the three Gentlemen aforesaid.

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